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ART. I.—PARIS AND THE FRENCH.

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[Continued from page 134.]

BUT, to return to matters of fact, we may observe the effects of the state of morals we have described in another singular and dark feature in the character of this remarkable people—the prevalence of *suicide*. Cross the *Pont Neuf*, and walk along the *quays* on the southern side of the island, in the midst of the *Seine*, on which stands the *Palais de Justice*, and where the venerable *Notre Dame* lifts its time-worn towers, in guardian watchfulness, above the ancient “citie” of Paris. Before reaching the latter edifice, you observe a small stone building on the waterside. Individuals are passing in and out; and you observe, as they pass out, a contraction of the features, which denotes that the sight within is one of melancholy and horror. That house is one of the municipal edifices of the city. It is the morgue. Its name tells its use. Enter it, and, through a glass partition, perhaps you will see, if your eyes can behold the sight, from one to six or eight bloated or half-disfigured human forms, exposed naked on inclined planes, with water dripping, like the dews of the sepulchre, from above on the bodies to keep them as fresh as possible. This revolting exhibition is made that the friends of the deceased may recognize them. Many of these persons may have come to their deaths by accident; but the most are understood to be the victims of self-destruction. The *Seine* is an insignificant stream; in America it would be called a creek, and there is, comparatively, little business done upon it, as it is not navigable; so that the numerous bodies taken from it to the morgue, without doubt, are cases of suicide to a great extent. This dismal building is, therefore, one of the indices which point to the moral character of the community. The morgue is for the exposure of persons unknown, that their friends may recognize and claim them; and, considering the number of such unknown cases, we may judge of the fearful aggregate of the evil, when the still greater number of those who destroy themselves, where they are known, is added.

We have mentioned before, that the department of the *Seine*, affording only one thirty-second of the population, produced one-sixth of the illegitimate births; and we mention now, as showing a result that we might anticipate, that it presents likewise one-sixth of the suicides. The coincidence is certainly remarkable; but it only proves

what all history teaches, that vice engenders vice, and tends from bad to worse. The number of suicides in France is about 1800 yearly. This was the average for the years from 1827 to 1836. The number of suicides committed in one year is equal almost to the total number of crimes against the person; that is, *self-murder* is committed almost as frequently as *all the various* crimes committed against the persons of *others*, such as assault, assassination, rape, &c. If you omit infanticide, it amounts to more than three times the number of murders and assassinations. Of course the numbers reported by the official statistics must fall short of the actual numbers; but it is certainly an astounding indication in the moral condition of any community, when if a person is found dead within it, and the cause is to be conjectured, there are three probabilities against one that his own hands did the deed rather than the hands of another.

The state of morals in France which we have developed, furnishes an admonitory lesson to the friends of mankind, on the tendency of those moral doctrines which have prevailed in that country sufficiently long to demonstrate their legitimate results. The experiment has been well tried, and fearfully has it evolved their effects, and indelibly engraven them on her moral and political history. These doctrines, speculated into profound theories from the chair of the professeur, identified with every department of learned inquiry by the encyclopedists, decorated by the attractions of elegant literature by Voltaire, Rousseau, and their contemporaries, published from the tribune and displayed on the stage, have spread their contamination through and through the body politic, until, like the effects of the disgusting disease which bears the name of the nation, its very bones have become carious and its sinews dissolved. It is not by the temporary effects of these doctrines during the first revolution—the deifying of a prostitute, the denial, by grave enactments of the legislature, of the existence of God and the immortality of man, and the butchery of thousands on the guillotine—it is not by these effects alone that we can estimate the destructive energy of these doctrines; a more alarming example is furnished in the stayed influence which they have since sustained over the whole national mind, and the present universal enervation of every moral sentiment. The revolutionary horrors were temporary—they passed over the nation like a tornado, terrible but not enduring; while the subsequent effects of infidelity have been like the drought, all moral beauty and growth have faded away.

France furnishes the demonstration of another of the late problems among moral speculators, the question of the influence of education exclusive of moral culture. Great exertions have been made by the government to provide the means of general education for the people. According to the latest tables which have come under our notice, the appropriations to all religions (Catholic, Jewish, and Protestant) show a diminution of one hundred millions of francs from the amount paid to the Catholic Church alone before the revolution of 1789, while the appropriations for education have vastly increased. Before the revolution of 1789, the cost of religion to the government was one hundred and thirty-five millions of francs, while now it is about thirty-three millions. Before the revolution of July, the appropriations for education were eight hundred thousand francs, while, at present, they amount to eight hundred millions.

The celebrated tables of M. Guerry lie before us at this moment, furnishing the most remarkable statistical phenomena ever recorded. He uses the classification of crimes alluded to in the preceding pages, namely, crimes against the person and crimes against property. He divides France into five sections, namely, north, south, east, west, and centre; and then, taking one hundred as the number of crimes committed in the country, shows that of crimes against the person, the average amount for *six successive years*, has been—in the north 25, in the south 24, east 19, west 18, centre 14. And of crimes against property—in the north 42, the south 12, the east 16, west 10, and centre 12. These singular facts prove that there are some definite influences which act like invariable laws in the production of crime in France. Here we have nearly the same results for each division of France, the same result in each kind of crime, and the same result for six successive years. Are those circumstances which make up the chief portion of human history, and which are usually supposed to be fortuitous, the results of uniform laws? Shall the farther study of the principles of history develop a regular system of causes and effects, the presence of universal laws in the accidents of life? The hypothesis need not involve the doctrine of fatality, it may educe from history the Christian doctrine of a providential government of our world, a government which, in analogy with God's physical government, may have its invariable laws. At least the tables of M. Guerry, to which we have referred, as well as others equally curious in his work, show the operation of regular laws in the production of many of the most remarkable classes of those circumstances usually called accidents.

But what is the influence of education on crime in France? The calculations which we have just quoted, place the different regions thus in precedence of crime, viz., north, south, east, west, and centre. Now, excepting the single region of the east, they rank the same in instruction; thus, in the north, there is one male pupil to every sixteen of the whole population; in the south, one to forty-three; the west, one to forty-five; the centre, one to forty-eight; and yet we have seen, that in the north is the greatest average of crime, in the south the next, &c. The centre, which has the least instruction, has also the least crime! In the north, where, according to the military census, there was, in 1829, fifty-five young men in one hundred who could read and write; there were likewise of all accused before the Court of Assize forty-seven who could read in one hundred; while, in the centre, where but twenty-five in one hundred could read and write, there were in one hundred accusations but twenty-three who could read.

The striking result, then, to which the tables of M. Guerry bring us is, that the crimes of the different regions are not lessened, if they are not augmented, by education. This is the case in regard to both classes of crimes. Crimes against the person are most common in Corsica, Alsace, and the provinces of the south-east, where the people are best instructed; and are fewest in Berry, Brittany, &c., where they are least instructed. The same is true, also, of crimes against property; those sections which are best educated are, almost without exception, the most criminal. What shall we say, then? That education cannot be relied upon as a means of human improvement? The

instantaneous convictions of all men oppose the conclusion. But these remarkable facts prove that it is but a secondary means, and is dependent for all its salutary influence upon a higher kind of culture than is usually included in the idea of education. They prove that the distortion of human nature, which is produced by an intellectual, exclusive of a moral education, not only leaves us as destitute of virtuous restraint as before, but actually enervates the moral influences which previously acted upon us. France has tried hard, for some years, to check the progress of crime by education. We have shown that the sum of eight hundred thousand francs, appropriated before the revolution of 1830 for the purpose, has increased, since that event, to eight hundred millions of francs; a rapid advance from *thousands* to *millions*; but still the tide of demoralization flows onward, and her wise men are at last beginning to see the impotency of the present system,—they now concede the necessity of moral influence. One of them eloquently declares, that “the country perishes for want of a religion; we have tried popery, and it has failed us; we have tried infidelity, and it has deceived us: now let us try the Bible; would that the Bible could be given to every town, every village, and every family!” It is a bold testimony to be made in Paris; but it is as magnanimous as it is bold. Cousin, the philosopher and the peer, has declared, that the system of common instruction cannot be effectual in restraining vice, unless based on religion; and the subject has already begun to interest the government.

We have in the preceding pages first taken a bird’s-eye view of the topography of Paris, and, secondly, contemplated at large the moral aspects of its community. In the latter portion of our observations we have illustrated its domestic habits, the causes which have vitiated them, as seen in their modes of life and public amusements; we have observed the result of those domestic habits in the licentiousness of the people, the vast illegitimate population, and the number of suicides; and we have shown the inefficacy of education in affecting the production of crime among them. We have endeavored to sustain our conclusions by ample statistical evidences. Some of these evidences, interspersed through our remarks, are invaluable for the light they afford on important subjects of moral inquiry; and we regret that our limits, and the proper scope of this article, will not admit them to a fuller examination. Waving all dissertation, the naked statistics themselves, which we have laid before the reader, present the moral state of France to his view with features truly revolting. Let him look again at a few of them; they show,

1. That the city of Paris has two hundred places of public amusement; and that the government expends one-third more for its fêtes than for its religion.

2. That there are seventy thousand illegitimate births annually in the nation.

3. That one-sixth of this number occur in the department which includes the metropolis, a department producing but one thirty-second of the population.

4. That through the want of proper treatment one-third of these children die before reaching their third year.

5. That were it not for this extreme mortality, *one-third of the population of Paris would be illegimates.*

6. That adultery produces thirty-five in one hundred (more than one-third) of all the crimes against the person, and that these crimes are not the result of jealousy, but are committed by the *offender* against the *offended*.

7. That while adultery produces more than one-third of the crimes against the person, rapes amount to one-sixth of the same class of crimes; and seduction and concubinage lead to about one-third also; so that *five-sixths of all the crimes against the person arise from licentiousness!*

[Items 8, 9, and 10, in this catalogue, are too revolting to be inserted here. They show a state of depravity which, we hope, may never be witnessed in any other country.]

11. *That eighteen hundred suicides occur annually.*

12. That the department which includes the city of Paris, and which produces one-sixth of the illegitimate births, produces likewise one-sixth of the suicides.

13. *That the crime most common among women is the destruction of their own children, and murder the next!*

14. That women commit one-third the parricides, and one-half the crimes by poison.

15. That crimes are most frequent in the sections of the country which are best instructed.

We have been minute in the notation of these facts, because every one is full of striking import. Let the reader ponder over the dark catalogue, and offer to Heaven the fervent supplication that the causes of such demoralization may never desecrate into a terrestrial hell his own fair land.

But are there no reliefs to the dark picture we have given, no lights in contrast with its shades? There are. While the moral state of the nation presents this scene almost of dissolution, there are religious indications, just at this moment developing themselves, which, though they afford not the confidence of realized success, inspire a cheering hope of the future. Yet that hope will be entertained by the friends of Christianity with appropriate caution, when they bear in mind the fickleness of the French character. The indications which we refer to are, indeed, of an extraordinary character, but are yet in their incipient state, and therefore liable to change. We have just spoken of the deep and pervading influence of erroneous moral doctrines in France. We have said that the whole national mind is impregnated with them. The remark is true, and its mournful proof is presented in the preceding pages. But yet there are, and have been for some time, new tendencies of the public mind manifested. Efforts of Christian usefulness, too limited to attract the sympathy of friends, or the hostility of foes, have succeeded in introducing a spiritual leaven, which, thus far, has operated with a success which could not have been anticipated; and collateral circumstances, not a little remarkable and propitious, have been affording new facilities for its extension. The national Protestant Church, it is well known, had universally declined into Socinianism. The spirit of piety was apparently extinct from all its borders; and its own members were not distinguishable from their Catholic neighbors by the morality of their lives. The descendants of martyrs, and hemmed in on every side by superstitious

and skeptical foes, we should have supposed that a watchful caution would have guarded their doctrines and lives. But such was not the case. The theology of the German universities corrupted the pulpits, and spread spiritual apathy among the people. They have, however, made the experiment of error, and, like their Swiss and German neighbors, appear disposed to retrace their steps. There are supposed to be at present about forty evangelical *pasteurs* in the national church—a small number; but we trust the beginning of a farther movement. Besides these, there are missionaries of the English Continental Society, the French Evangelical Society, and the Wesleyan Missionary Society, amounting in all to about forty, making eighty evangelical preachers to a population of thirty-four millions. Other laborers, *colporteurs*, evangelists, *instituteurs*, &c., are scattered over the provinces, sowing the seed of life in the retired villages, on the mountains, and among the vineyards of the valleys. Remarkable success has already attended some of their exertions, and, in a number of cases, revivals of religion have occurred, which afford no unfavorable comparison with those recorded in the history of the Methodist reformers of England. It would be a pleasing contrast with the picture of France, which we have portrayed in the preceding pages, to enter here into the details of their success; but this has already been done by an abler pen, in an article copied from a foreign journal into this magazine.* We take the pleasure, however, to certify, from a personal observation on the spot, to the general correctness of the statements in that interesting article.

The French evangelists, though few, have the zeal and laborious energy usually characteristic of the first leaders in great moral movements. Many of them are men "full of faith and the Holy Ghost." We have mingled in their circles of prayer, and sat under their earnest ministries, and taken the sacramental elements from their hands with associations which we have thought might be called up by witnessing the labors of the apostles and "holy army of martyrs," or those of Luther and his noble colleagues.

While these signs of the times have been coming out, like solitary stars, in the moral night of France, others have likewise appeared rising above the horizon of her south-western mountains. The spirit of the Reformation has again broken out in Switzerland. It has come forth from the grave of Calvin; and in Geneva, where, in 1812, not a single evangelical clergyman lifted his voice, a number of churches again stand up for the faith once delivered to the saints. A new theological school has been established, the various societies of Christian benevolence have been organized, and are sending forth from that land of history and poetry their messengers into France. Such men as have already gone forth from them, such men as Felix Neff and Henry Pyt, whose works do follow them, are descending the Jura Alps with the cross in their hands. Some of them are already in Paris, preaching in the very temple in which the St. Simonians but a short time since predicted the speedy overthrow of Christianity. Fourteen places of worship (oratories) are sustained by the Genevan reformers alone in France, and supplied with *evangelists*, who, like the early "*laborers*" of Wesley, are *workmen* indeed, traversing the

* Protestantism in France, in the April No. of the Methodist Magazine for 1836.

country, preaching among the villagers, and compelling them from "the highways and hedges to come in." The evangelical churches of Geneva have likewise sent out twenty-one colporteurs into the provinces of France. The colporteurs are men of good solid sense and deep piety, who carry on their backs large quantities of Bibles, tracts, and other religious books, and travel on foot among the towns and villages, selling them where they can, and distributing them gratuitously where there is no disposition to purchase them. They introduce religion into conversation where they can, and by their "household words" and humble practical appearance, exert an influence over the lower classes which could not be commanded by men of superior character. In about four years they sold about thirty thousand copies of the Scriptures in France, and in the last year distributed twenty thousand tracts. The proximity of Switzerland to France, and the use of the same language, by its western cantons, afford it peculiar facilities for missionary exertion in the country; and the removal of all legal restrictions has opened a wide and effectual door into which the Swiss champions are crowding with the characteristic zeal of the mountaineers of that land of liberty and of the Reformation. French evangelical Christians are disposed to welcome them and co-operate in their plans; and at the anniversary weeks of Paris and Geneva, delegates are sent from the respective countries to reciprocate cordial sentiments. The Wesleyan missionaries are laboriously at work in Paris and in the southern provinces. There are fourteen missionaries now engaged in the labors of the mission. They preach, upon an average, to about four thousand hearers, and have about six hundred members in their societies, and about six hundred children in Sabbath schools. At their last conference, held in Paris, they found that six more laborers were immediately wanted to meet the demands of their appointments. They have thus far succeeded better than any other sect. Their zeal and hard working habits adapt them to the peculiar circumstances of the country; for nothing but the most indefatigable efforts can succeed in a country where the frivolities of an hour may banish from the gay minds of the people the most sober impressions.

The efforts in behalf of evangelical piety in France, which we have mentioned, have already resulted in the formation of those projects of Christian usefulness which are the marks of the genuine work of God. The various societies for extending the work not only among themselves but in foreign lands, have been organized, and exhibit an example of activity and liberality worthy of the emulation of better lands. The "French Evangelical Society" has operated with remarkable energy. In 1833 it had but six laborers of various kinds; in 1834 they had increased to seventeen; in 1835 to thirty; and the last year to forty-three. The income of the society has risen in the same time from seven thousand five hundred and eighty francs to thirty-seven thousand three hundred and seven francs. The "French and Foreign Bible Society," in three years, published four editions of the Bible, three of which are stereotyped, and seven editions of the New Testament, and distributed the third year alone about seventeen thousand copies of the Scriptures in nine languages. The "Tract Society" circulated the last year about half a million of tracts. The "Foreign Missionary Society" have, at this moment, about fourteen

persons, including the families of missionaries, in South Africa; and its funds, the year before last, amounted to eighty-eight thousand one hundred and seventy-five francs. We have not learned the amount for the last year. It has been justly remarked,* that the national spirit of the French fits them to be the most useful people in the world, in the great Christian movements of the present age, if they could only be brought under a more general influence of true religion. Do not the facts which we have just detailed prove the assertion? While yet in the infancy of their cause, the French evangelists have put into operation all the machinery of Christian benevolence, and have sent their missionaries to the ends of the earth. Let but the French spirit catch generally the inspiration of Christian zeal, and the enthusiasm which swept before it the thrones of Europe, and planted their eagles beneath the shade of the pyramids, will seize on the cross, and bear it forward to the bounds of the world. A more interesting example of energy can hardly be found in the modern history of the church, than that which the present evangelical movements in France and Switzerland exhibit. It is an energy which might befit a veteran cause, more than one which has hardly existed long enough to attract around it the sympathies of foreign churches, and, indeed, is scarcely known but to those who have witnessed it on the spot. Unfavorable liabilities still beset their path; they live amidst elements that may explode without a moment's warning, and frustrate their best hopes; but yet the vigor with which they have thus far sustained themselves affords a pledge the most satisfactory of future success.

We have mentioned that collateral circumstances have occurred, affording new facilities for the labors of these noble men. One of the most interesting of these circumstances is, the very manifest decline of the papal church in France. The lamented French revolution has, at least, left one favorable trace in the destructive effect which it produced on the prospects of popery in the country, and, indeed, throughout the whole of western Europe. Infidelity is usually held responsible for the unparalleled enormities of that memorable event; but the church is responsible for infidelity, and, through infidelity, for the sanguinary transactions of that "epoch of terror." The church had increased its corruptions until it could no longer be tolerated. In the decrepitude of her age and the decline of her influence, she had loaded herself with such an accumulation of meretricious frippery, to sustain still her decayed attractions, that considerate men laughed her to scorn, her very friends looked askance at each other, and her own strength gave way beneath the burden. Popery had worked itself to a crisis, and the revolution was the development of that crisis. The horrors of the revolution are over, and that of 1830 shows that the fearful lessons taught by its predecessor were not forgotten; but the shock which shook the church still tells on its very foundations; she has reeled under it ever since, and seems on the eve of her final fall. The intelligent classes have almost entirely deserted it. The priests and peasantry are its only remaining adherents. The attachment of the priests is well known there to originate in pecuniary motives. Not only in France, but throughout western Europe, it is unquestionable that they are fast declining (if decline it can be called)

* See letters from Europe, in *Christian Advocate and Journal*.

into skepticism. While the philosophers and statesmen, the leaders of the public mind, are returning to belief, and are demanding higher moral influences for the popular mind, the priests are just commencing to descend to the "horrible pit," whence the former are emerging. The literary and political men were Catholics themselves once. But popery, as we have said, worked itself to a crisis: it made them infidels. But infidelity has likewise had its reaction; they have found it unsubstantial, and now are proposing inquiries after better principles. They have not yet announced themselves Christians, but their speculations are tending toward Christianity; and the sudden and vigorous commencement of the evangelical movements above described, appears not a little like a providential coincidence with the change in the moral speculations of the country—a provision to meet the new inquiries of the present moment. It is probable that the priests themselves will go through the same process of decline and reform. There is a strong disposition at this time in France to dis-sever the church and state. The proposition has already been stated before the public mind, and a prize essay called for by one of the first moral societies of the metropolis. This society includes citizens of its opinions will carry a potent influence to the public mind, and through the public mind to the legislative chambers. There is no doubt entertained by the people of France, that the prop of civil support will soon be withdrawn from the church, and then it must inevitably fall. Already deprived of the patronage of the wealthy classes, possessing but limited resources of its own, it cannot sustain itself when none but the ignorant and destitute peasantry stand around its deserted altars. Pecuniary motives being the only tie that still binds the priesthood to it, they will, no doubt, retire from it when these are extinguished. The people are unaccustomed to contribute to the support of religion, except by state taxes; so that the disposition, as well as the ability, will be wanting, if an appeal should be made to their sympathies. The ecclesiastics are aware of these desolate prospects, and the effect is manifest in a general depression of all their energies. They wear an aspect of despondency; they stand amidst the desolations of what was once the fairest portion of their dominion. France, the land of their greatest triumphs and best theologians—France, the brightest gem in the triple diadem, is no longer theirs; and they know that her history will be a standing instruction to her, never to return to the religion of her fathers—a lesson written with the blood of St. Bartholomew's.

The defection of the Abbe de la Mennais, from the church, is a circumstance of much interest in France. Mennais is a giant. A little nervous man, never writing without kindling a fever in his frame, but a colossal intellect. He is almost a copy of Rousseau in his intellectual characteristics, without any of his moral obliquities. Like Rousseau, he thinks profoundly and boldly, and expresses himself with language the most pungent, with words that burn. Rousseau lies on his writing table, and he seeks inspiration from his pages whenever he wishes to write, as he often does, in lines of fire. His sentences are condensed and abrupt, each complete in itself, and fall with the weight of thunder-bolts. He has the happy art of rendering his rhetoric logic, or, more properly, his logic rhetoric. A profusion of

figures, rich as the golden harvest, spread over his pages ; but every metaphor and simile is an argument. His celebrated work on Religious Indifference placed him at once in the first rank of French writers, many say next to Rousseau ; some give him the precedence. That work inspired anew the declining hopes of the French Catholic Church. A champion had risen up among its decaying altars ; while such men as Chateaubriand and La Martine were introducing a new school of polite literature, the chief element of which was enthusiasm for the venerable superstitions of its creed. The eyes of all the French papists were fixed upon Mennais with hope, when he appalled them by announcing in a periodical which he had established, (*l'Avenir—The Future*,) views which involved nothing less than a revolution of the whole character of the church, in order to adapt it, as he expresses it, to the demands of the 19th century. And these announcements were made with a daring eloquence which could not fail to carry the French enthusiasm with it. "Mankind," said he, "are advancing to a better state of things. If the church will not go with the people, they will not stop for her, but leave her to perish." "Your power," said he to the pope, "your power wanes, and is ready to pass away. There is no possibility of perpetuating it, but by attaching your throne to the moral and political wants of the 19th century. Nothing stands still in this world. You long controlled kings, but now they rule you. Separate yourself from kings, extend your hand to the people, and they will uphold you with their brawny arms." He went so far as to call for a separation of the church and state, and recommended an abandonment of the states of the Holy See. "What are those rags of purple, those tattered trappings of departed splendor, which now only give kings and people matter of merriment and pity ? Take again the simple crook of the ancient Christian pastors, and the spirit which animated them—exchange your golden cross for one of wood—accept poverty, and, if need be, bear the chains of martyrs."

We need not tell the reader how these sentiments were received. Mennais' writings were put in the "Index Expurgatorius" at Rome. This gave but a new impulse to his bold spirit, and soon he was on his way to the seat of St. Peter to confront pope and cardinals. They knew the man they had to deal with, and with a wise caution declined the discussion of their differences. He was actually admitted to the holy presence, with the stipulated condition that his peculiar views should not be referred to. While in Rome, he made observations on the condition of the church, which, of course, only confirmed his previous convictions of its utter corruption and unfitness for the advanced improvements of the present age. He returned to Paris, and sent forth a new book, which has swept over the nation like a tornado. Not many months elapsed before, we think, twenty-two editions were exhausted. Has the reader ever been traveling in a dark night in a solitary highway, when, suddenly, a streak of lightning flashed in his face, blinding with confusion his sight, and sending a tremor through his whole system ? then he may borrow from the recollection an impression of the effect produced by this book. The priests were confounded at so bold a disclosure of the ruined condition of their cause ; the friends of that cause could not but despond with hopelessness, and its enemies exulted anew. We would take pleasure in giving ample extracts from the "Affairs of Rome," the work alluded to, but many

striking ones have already been presented to, perhaps, all the readers of this journal.* He shows that the pontifical influence has declined most rapidly within a few years in Portugal, Spain, Germany, and Holland. "*What is the reason of this deep and universal decline of the pontifical power?* Rome knows. The power of the pope is nowhere less rooted than in Italy. The lower classes respect it from habit, where it does not interfere with their inclinations; but beyond these it finds few but vigorous censors and enemies. The middle and higher classes of Italians not only do not believe in it, but reject it with violent animosity; they hate it with an implacable hatred as the chief cause of their country's calamities. *Austria itself is less detested than popery.* It is sad to say it; but in the present state of things the truth should not be hid. If, then, Italy were left to herself *for a day, a single day, and the existing government had no other support than the decrees of the head of the church, a revolution would, to-morrow, extend from Turin to the extremity of the Calabrias.*" This is not the opinion of M. Mennais alone, but of every discriminating traveler who reads rightly the signs of the times around him. The conclusion to which Mennais comes is thus expressed: "If men ever again become Christians, let it not be imagined that the Christianity to which they will unite themselves, can ever be that known under the name of Catholicism."

The late marriage of the duke of Orleans to a Protestant princess of Germany, is certainly a circumstance not a little favorable to the hopes of Protestantism. A church, formerly used by the Catholics, was presented to the Protestants on that occasion, and the dignity of officer of the legion of honor was conferred on Cuvier, the Protestant minister who officiated at the ceremonies. We were present in Paris when, a few days after the arrival of the royal family from Fontainebleau, the young bride and her mother attended a public service of thanksgiving in one of the Protestant churches. It is expected that, on the accession of the duke, the direction of affairs will be much influenced by her superior talents. She possesses a mind of extraordinary powers, while the duke presents an example of premature imbecility. His choice of a Protestant princess to share his future throne, and the consent of the royal family to it, show, at least, no very tenacious regard for the sentiments usually taught by the Holy See respecting heretics.

Another consideration favorable to Christianity, is the state of ethical speculation. The ethical speculations of the French have ever exercised a singular influence on their moral character. In the scholastic ages they produced some of the first metaphysicians. Previous to, and at the time of the first revolution, ethical speculations introduced universal corruption and skepticism, and shook down the throne, and almost abolished the whole fabric of society. "The philosophical system," says a French writer, "of any particular period is the moral index to that period; it expresses the sentiments of predilection pertaining to such a period, and may be considered as its watchword." While among us such speculations are never known, except in the meditations of an individual, or the text-book of the college, in Europe they excite almost as much interest and discussion as political

* See letters from Europe in Christian Advocate and Journal.

questions do among ourselves. Parties are formed by differences of opinion, and the contest of mind is carried on with a force which might become the battle field. These parties have their birth, their struggles, their day of triumph, and their downfall, as much as the political factions of our republic. The practical money-making spirit in our own country and England, has never allowed this nobler strife of intellectual warfare to exist. Reid's Philosophy scarcely attracted attention until the eloquence of Stewart gave it a more popular form; and even at this moment, so great is our indifference for such studies, it can hardly be said to have gained to it a party interest either here or in England; while the same doctrines in substance, taught in the far more repulsive form of Kant, in Germany, soon produced a universal interest; threw into excitement, for fifty years, the intellectual world; spread their leaven through all its poetry and polite literature, and have at last spread over France, and engaged in their defence the greatest minds of our times.

The skeptical philosophy of the revolution was of English extraction. Hume was its great champion, and his intercourse with the literati of France served much to give it influence. Locke's doctrines were introduced by Condillac, and formed the basis of French materialism. It was but one step farther in the same path, when the French savans pushed the doctrine of the mind's dependence upon the senses for its knowledge, taught by Locke, to the denial of any essential distinctness of the mind from the body. Helvetius went but a step farther when he denied the existence of any real distinction between moral good and evil, and taught that the only motive of action was sensual pleasure. And then came Diderot and his fellow-encyclopedists, waging universal war against religion in all its forms. The idea of God was laughed at, the Bible was an antiquated fable, death an unending sleep. And then came the "days of terror," the dissolution of marriage, the disorganization of government, and the downfall of society.

That unparalleled social disaster, the French revolution, exposed the tendency of the popular creeds, and prepared the way for the influence of the doctrines of Kant and Reid. They found an extraordinary champion in the celebrated Cousin. He was educated under Roger Collord, and succeeded him in the defence of the Edinburgh school. He threw the energies of his active mind into the task of developing, with a wider comprehension, the principles of the system, searched the classical stores of moral speculation, and has imbodyed the results of his research and meditations in a system as elegant as it is profound. It bears the name of the eclectic school, and adopts, as its basis, the system of Kant and Reid. The chief distinction of the old system has been technically called among them, "sensualism," while that of Mon. Cousin is named "spiritualism," words which import the extreme contrast of their respective doctrines. Cousin has furnished a most lucid and unanswerable refutation of Locke's fundamental principle, and blasted, we trust for ever, the hopes of the material sect in France. He teaches the independence of the mind, the existence of internal and original sources of knowledge, and reveres the truth of spiritual existences. There is no truth of revelation too spiritual or too supernatural for the faith of his disciples; and however questionable some of his positions may be, the moral influence of his opinions is in happy

contrast with that of the debasing schools which preceded him. No philosopher, perhaps, has ever produced so much public interest by his opinions as Cousin. He lectured before the University of Paris, extempore, to immense auditories, estimated at between five and six thousand persons, and the lectures were reported in the public prints with as much interest as the proceedings of the Chambers. His extraordinary eloquence attracted around him the youth of the schools, the flower of western Europe; and it cannot be doubted that his improved sentiments will introduce a better era into the speculations of the whole continent. He is still in the strength of his years, and devotes his commanding influence to the improvement of the institutions of education in his country, for which his office, as a peer, affords him peculiar facilities. The introduction and early triumph of the eclectic system of philosophy is one of those collateral circumstances of which we have spoken, which cannot but be propitious to the new influences of religion, that, during the same time, have been introducing themselves to the public mind. They are, indeed, strikingly coincident; and if the former attains an established influence, Christianity will inevitably obtain again a hearing from the learned men of the country.

While the system of Mon. Cousin has assumed the stand of a leading school, there are many minor systems which have their partisans, chiefly modifications of the old sensual school; but such modifications as show a tendency of the national mind to better sentiments. Various systems of Pantheism; the doctrines of the St. Simonians; the *intellectualism* of Hegel; Organism; the natural religion of Rousseau, as taught in his *Emilius*, and others, have had their day, and some yet agitate the public mind. These systems not only indicate a favorable change in the sentiments of the literary class, by the improved views they take of subjects vitally related to the Christian faith, but they all form an interesting symptom of that dissatisfaction with merely hypothetical doctrines,—that longing after something substantial, on which the spirit can repose, which at this moment agonizes the whole national mind, and forms one of the most encouraging grounds of hope to the Christian traveler. A deep pervading conviction has spread over the community, that the systems of speculation, heretofore rife, tend only to moral wretchedness. They have filled the morgue and Hopital des Enfants trouvés and the insane hospitals. They have almost dissolved domestic order, and have allowed of no stability in the institutions of government. "France perishes for want of a religion," cried the distinguished writer and statesman we have already quoted, and it was but an expression of the national conviction. An able writer in Blackwood's Magazine, who was residing on the spot at our visit to Paris, declares that "the professed infidels of France are no longer what they were. They give no point blank denial to the truths of Christianity; if they believe nothing, they deny nothing. If they will not be trained by Catholicism, with which Christianity is identified in their minds, they equally reject the arid Voltarian philosophy which affords no aliment for their affections. Fluctuating between the two, they have fallen into the fantastic, the mystic, and are evidently seeking, in their wild intellectual excursions, to find some truth in which they can discover repose and certainty. *A want, in brief, is universally felt—a want*

of religion." An advocate, before the royal court at Versailles, declared, in a speech, that since the last revolution, "the warm disputes against Christianity have ceased, and the maxims of Voltaire have been abandoned to pamphleteers of the lowest class. Now, in books of mature thought which issue from the press, Christianity is expounded respectfully; its truths are announced as sacred and awful. A decided reaction has taken place; the age of hatred and infidelity has passed away. Religious doctrines spring up on all sides, and the connection is traced between the wants of the age and the fruitful principles of Christianity. The world believes, and turns to God." These are extraordinary testimonials. A few years ago they would have been hooted with scorn in France.

Thus we see that hope dawns on the darkness which we have described in the former part of this article. While popery is sinking in decline, infidelity is returning to the true light; and the cross, as it presented itself to the eye of the Roman emperor, is beginning dimly to reveal its glory in the clouds of the moral firmament of the country. Happy would it be for that lacerated and agonized land, if the Christian world would seize on the present favorable moment, and stand forth for its rescue. Of all lands, it would be the most important achievement for Christianity; and, at this crisis, it ought to be a point of concentration for the sympathies of the whole religious world. Let light from England and America go forth on its darkness, until it shall blend with that which streams over the Alps, and spread effulgence over all its hills and valleys.

For the Methodist Magazine and Quarterly Review.

ART. II.—SKETCHES OF SOUTH AMERICA.

BY REV. J. DEMPSTER, A. M., MISSIONARY AT BUENOS AYRES, SOUTH AMERICA.

[Continued from page 65.]

NEXT to the grand and lonely scenes of Chili we would advert to those of Bolivia and Peru. In this mountainous section of South America are found the climates of every country, the productions of every soil, and the mines of almost every mineral. For the wildness of its mountains, the purity of its air, and the everlasting brightness of its sky, no country on the globe, so large as that, will compare to it. Ancient Peru, under its tenth Inca, reached far beyond the present limits of both the Perus. That was the golden age of these children of the sun. They were then at the acme to which the accumulating prosperity of five hundred years had raised them. During the past year, Bolivia and Peru, these two prominent parts of this ancient empire, have become united in one republic. Lower Peru extends, in the interior, from $3^{\circ} 30'$ to $14^{\circ} 30'$ south latitude; on its western shores it reaches more than 20° to the south, extending along the sandy beach of the Pacific more than a thousand miles, and it measures more than half that distance from east to west. It is bounded on the north by the extensive republic of Colombia, on the east by the wild regions of Amazonia and Brazil, on the south by Bolivia, so named in honor of its patriotic liberator, and on the west by the Pa-

cific Ocean, which washes more than a thousand miles of its shores. Much of this western coast of Peru consists of a vast line of sandy desert, varying from seven miles to more than fifty in width, as the different branches of the Andes approach the Pacific or recede from its shores. As the mariner from the Pacific main glances at this coast, his sensations are like those of a traveler in Africa when he first enters the boundless desert of sand. Indeed, nothing can exceed the arid, dreary aspect of these unpeopled wastes. They present great inequality of surface, and some appearances indicate that the waters of the ocean once reposed on these sandy solitudes. The numerous hills scattered over these untrodden tracts might appear to deserve the name of mountains, but for the stupendous background which gives to every other object a diminutive outline. This extensive desert is, at intervals, of from twenty to eighty miles, intersected with rivers and smaller streams, the largest of which roll their waters into the Pacific. These, at times, swell to an enormous height, and foam and dash like the angry billows of the deep, maddened into fury by a mighty storm. The streams are thus swelled into irresistible torrents by the dissolving snows on the mountains, and by copious rains in the interior. Most of the smaller streams are entirely used for irrigation; others are lost in the thirsty sands over which they roll, so that they never reach the ocean, toward which they run with so much rapidity near their source. In proportion to the supply of water in these streams is the amount of population inhabiting their banks, and the fertility of those narrow strips that skirt their shores. All beyond is a measureless mass of sand, unmingled by a single particle of loam. This is shaded by no vegetable, moistened by no rain, and trod by the foot of no animal—is one naked, solitary, cheerless waste. The only indication that any thing living has ever been here before, is, an occasional heap of bleached bones, the remains of animals which sunk beneath their burden, and remain monumental of his temerity who presumed to make the tour. On this arid region rise clouds of sand, which, borne on the wings of the eddying wind, form temporary hills, and then rise, and in the same manner journey through the air to spread themselves again over the plain, or seek a different location. Though these moving sandbanks are far from being so terrible as those in the Arabian deserts, which darken the sun, and bury whole caravans beneath the mountains they create, yet they endanger the eyes of the traveler, and leave not a trace of his footsteps behind him. The most experienced guides are liable to become bewildered, and in the event they *do*, so dreadful are their bodings that insanity often ensues, and the loss of the company becomes inevitable. In such instances the fate of those that perish is no less unknown than if they had foundered in the midst of the ocean. But any mere description utterly fails to depict the overwhelming horrors felt by a bewildered traveler in this pathless desert. One instance out of many of actual sufferings on those sands will furnish a more adequate idea of their intensity. Fourteen years since, three hundred of the patriot forces, returning from the northern part of Peru to Lima, were wrecked thirty-six miles south of Ptasco. All reached the shore, but became lost wanderers on these trackless sands. Overpowered by fatigue, and parched with thirst, the unfortunate sufferers would often drop on the burning surface, and tear up the sand in search of water with the

most agonizing fury. After long wanderings, a glimpse was caught of a few palm-trees at a distance, from whose roots a little water usually gurgles. A feeble cry of joy issued from the burning throats of the foremost. This faint and ghastly shout was not raised to cheer their more drooping companions in the rear, but it was the outcry of sinking nature involuntarily uttered at the sight of the palm-trees, which shed on their deep despair a gleam of hope. For a moment all quickened their pace, but fainting nature sank under the exertion, and numbers dropped lifeless to the ground before they could reach the object that had aroused them. Those having strength sufficient to reach the spot, finding there only a little muddy water, rushed around it with such violence, as for a season to prevent any from obtaining it. After the obstruction occasioned by the first rush of this panting throng was obviated, they partially slaked their thirst; and none having courage to proceed another step, all threw themselves on the ground in fixed and mute despair. And, as was afterward stated by the few who were saved, even those tender recollections of friends, and family, and home, which on a distant shore are the last to quit their hold on the mind in a dying hour, had expired in their bosoms. Indeed, no one thought any more of his fellow-sufferers than if he had been alone in that dismal solitude. At length, after every prospect had vanished but that of speedy death, the horsemen, sent in search, appeared at a distance. Hope once more was kindled; but then the horsemen seemed bending their course in another direction; and so perfectly was every energy prostrated, that no one had vigor sufficient to raise his hand in token of where they were. And, after the horsemen providentially found them, so totally had hope, and fear, and every passion of nature expired, that scarcely a preference remained whether to be carried from the desert, or expire on its sands.

Nature has divided Peru into three distinct sections. Those, naturally, differ in surface, soil, productions, and climate. Next to the first section, of which truth has compelled us to give so gloomy a picture, is that formed of the elevated valleys of the Andes. The portion of this section which comprises the more moderate heights of that stupendous ridge enjoys a temperature favorable to health, and a soil abundant in vegetable productions. The remarkable salubrity of this climate imparts a charm to the face of nature much more bright and enduring than she usually wears. Those parts greatly elevated are cold and sterile, and the highest of them are never cheered by the least vegetation. On these the sunbeams fall but feebly, so that winter never relaxes its stern features; even under the blaze of noon its dominion is undisputed and eternal. But these bleak eminences, on the surface of which nature never lived, are rich in the mineral stores she has deposited in their bosom. The third district borders on the rivers which discharge their waters into the great Amazon. This section of Peru is characterized by half yearly alternations of dry and rainy seasons. It possesses all the natural resources for luxuriant vegetation common to a fertile soil under a tropical sun. Here vegetable nature lives in her fullest bloom and vigor; never withered by a blast of winter, she is arrayed in perpetual verdure. Much of this region would sustain a population as dense as that of China, for it would vie in fertility with the most productive garden spots of Asia. Some of the head waters of the Amazon, by which it is washed, are navigable

to a point four thousand miles from the mouth of that noblest stream on the globe. What mind can calculate how vast a field will be opened here for commercial enterprise, when the hand of culture shall gather rich harvests from this exhaustless soil, and when this majestic river, which rolls over one-sixth of the circuit of the globe, shall become freely navigable!" Perhaps there is no section of the new world which furnishes scenery more mild and lovely than the rugged peaks and elevated table-lands of Peru. There are projecting points of the Cordilleras, from which is enjoyed a commanding view of the most striking objects of nature. From such a height the traveler sees the forest wave and the cataract rush beneath him; he sees the valley spreading itself out like a waveless ocean, and the snow-capped mountains break away in distant lines; the plain stretch to the Pacific waters, and that ocean rolling its waves till sea and sky appear blended together. Nowhere on the globe does the sun disappear with more glory than on some of the table-lands on this section of the Cordilleras. Long after he has sunk below the horizon, his beams continue to gild the summits of this mountain range. These wild peaks glowing in the solar beams, and broken masses of clouds magnificently tinged, while every color in the valley is fading in night, impart to the scene an enchantment absolutely inconceivable but by an ocular view. At the anchorage near Pasco, the eye is arrested by objects that gather interest from both their proximity and contrast. There is the wide champaign stretching out over leagues, adorned with shrubbery, and shaded with olive groves. Through these are seen the white spires towering above the town in relief against the blue sides of the Cordilleras: then, like a mighty wall, rises the mountain ridge in the rear. This vast reservoir of gold and silver, while it presents its cloud-like sides to the view, has its summits arrayed in the white robe of winter, while its great outline appears painted on the sky. The soil, climate, and scenery at Lima, both poets and historians have conspired to celebrate. The city is sheltered at the north and east by the hills of Amanceas and San Christoval, mountain spurs of the Andes. Though the great chain of this mountain lies not less than sixty miles from the city, when the heavens are bright its snowy peaks are in full view; they are even seen through a clear sky from the Pacific Ocean. The situation of the city throws it open, on the west and south, to the breezes that delightfully fan it from the bosom of the deep. These cool the otherwise sultry air of summer, and banish the mists and fogs which often shade the place. To the north, the eye is lost amid the beautiful hills and valleys that extend themselves in that direction, till the wide scene is closed by mountain rising behind mountain, till on the most distant, as on a mighty column, the blue vault seems to rest. On the west, the calm Pacific expands away, till it appears to meet the arching sky. Such is the climate here, that the plain appears to be wrapped in the gayety of an eternal spring. Vegetation and fructification are in perpetual advance; some trees are loaded with mature fruit, while in the same inclosure others are blooming in the flower; thus the ripe fruit of autumn and the gay embellishment of spring stand side by side in this happy valley, and not unfrequently are flowers and fruit found on different branches of the same tree. But prolific as this soil is, a shower of rain has never descended upon it. A humid sky almost perpetually

shades it, which affords a gentle dew to such an extent as to supersede rain. The vapors which a tropical sun exhales from the ocean, rise in a dense fog, and form an awning over the city. At early dawn this aqueous covering conceals the nearest objects, but this gradually ascends as the sun climbs the heavens, till by the meridian beam it becomes entirely dispersed, and leaves unconcealed the deep blue sky. But, as the sun declines, this mass of vapor resumes its place. The gentle breeze from the ocean, during the night, wafts the vapor toward the mountain, which supplies the place of those which the mid-day sun had dispersed. Excepting some bright days in the midst of summer, and a few wrapped in fog in the depth of winter, these alternations of sunshine and cloud are regular as the returns of day and night. But so mild is this climate at Lima, that it is a rare occurrence for the mercury to rise above 81° in the heat of summer, or to sink beneath 50° in the most severe weather in winter. The fact that rain has never fallen on the west side of the Andes, between 6 and 23° south latitude, is a phenomenon not undeserving attention. The reason of this has been sought in the electrical relations between the mountain and valleys, but may probably be found in other causes. The aqueous vapors constantly rising from the ocean, immediately after formation, are urged toward the mountains by the prevailing winds in that direction, and, instead of bursting into rain, the clouds undergo a sort of leakage; as they float so low, that the minute particles of mist do not fall far enough to form distinct drops. The copious evaporation from the Pacific wafted to the Andes occasions those overwhelming rains that fall on that mountain in such amazing profusion. To this cause may be referred the magnitude of those greatest rivers on the globe, that roll from the eastern foot of the Andes to the Atlantic Ocean. Thus, through the medium of the air, the Pacific waters find their way over the great Cordilleras into the Atlantic.

Bolivia, that higher part of the ancient kingdom of the Incas, in its prominent features resembles Lower Peru. It is situated between 14 and 24° south latitude, and extends from the Pacific Ocean almost seven hundred miles in an eastern direction. This interesting section of the new world is traversed by the Andes through its whole extent. On the west it is bathed by the Pacific wave, and on the east by the head waters of the Amazon and La Plata. These great rivers, whose head waters rise within a few miles of each other in this republic, pour their copious waters into the Atlantic at points separated by more than two thousand miles. The former empties itself under the burning sun of the equator, and the latter under the bright sky of Buenos Ayres. The great Cordilleras extend in two ranges through this territory. The eastern ridge is much loftier than the western. Its summits are enrobed with the snows of a perpetual winter. The western range is more irregular, less continuous, and nowhere the seat of undissolving winter. From the highest points of the eastern range to the Pacific shores are the greatest imaginable diversity of climates; all, from the icy mountains of Greenland to the unending summer of Africa, are here to be found. The well-watered valleys, which lie sufficiently low, like those in Chili and Peru, are decorated by the unfading bloom of a perennial spring. Next to these are the table-lands, whose climate corresponds to that of the temperate zone. Between these and the permanent seats of winter, are those

elevations on which the sun-beams fall too feebly for the support of vegetable life, and yet too strongly to allow the winter frost to remain undissolved through the summer. But though these mountains are unproductive as a naked rock of every vegetable substance, they are often the depositories of the richest mineral stores. Exclusive of the exhaustless mines of Potosi, there are others scattered over every part of this mountainous region, in which are found gold, silver, copper, and iron ores; so that, in its metallic treasure, both as to abundance and variety, this region is unrivalled by any other on the face of the globe. There is not, in all Bolivia, so important a point as Potosi. The city is less than 20° south latitude from the equator, and more than thirteen thousand feet above the level of the ocean. This far-famed mining city is situated on the great post-road from Buenos Ayres to Lima, more than sixteen hundred miles from the former, and not less than twelve hundred from the latter. The great metallic mountain which stands frowning over the city exhibits appearances that distinguish no other one in the new world. Its form is conic; its summit is more than sixteen thousand feet above the ocean. Its colors are bright and varied; green, red, yellow, and blue are all distinctly visible, and often melting away into each other, they present the most interesting and curious aspect. Though the city lies more than a mile from the mountain, that stupendous mass seems threatening every moment to overwhelm it. On the heights above the city are thirty artificial lakes, whose waters give motion to more than one hundred ore mills, and furnish the city with a copious supply. In this great metallic pile, more than two thousand mines have been opened. In prosperous times, more than four millions of dollars have been annually extracted from it. The very sight of this mountain of treasure crowds the mind with many great events of the last three centuries. The stream of silver which it has poured forth for ages has acted upon the four quarters of the globe. It has awakened enterprise, rewarded diligence, and disseminated knowledge; it has filled cities with monuments of art—marshalled armies on the field of death—and sunk fleets, in contention for its treasure. These mines, which have administered to the luxury and sensuality of millions, have been the dungeon and grave of almost a whole nation of enslaved natives, and have filled the lovely valleys of Peru with the tears and wailings of widows and orphans. The great elevation of this mountain places it above the fogs and clouds which hover over the lower sections of the Cordilleras, and places it under a brighter sky than canopies any other inhabited portion of the globe. Indeed, it would be difficult finding another city in the old or new world, which has the altitude of Potosi; though this is three thousand feet lower than the mountain in question. Such is the cold state of the air in this very *zone of eternal summer*, that this is one wide region of perfect sterility. Nothing, excepting a little green moss, vegetates within twelve miles of the city; not a tree is seen to spread its branches, a shrub to unfold its foliage, or a spire of grass to refresh the eye over all these naked heights. The scene here is peculiarly striking; the night opens to the view the starry host shining with a superior brightness, and kindles up a kind of mellow daylight over this unclouded region. The naked, barren, cheerless surface forms an affecting contrast to the gayety of the celestial aspect, Of the eight provinces into which the department of Potosi is

divided, several of those more southern, though almost destitute of mines, are rich in their agricultural resources. The intendency of Charcus, stretching along the noble Pilcomayo and its fertilizing branches, is clothed with verdure, and shaded with forests on their banks, and covered with fruits, and grains, and animals in the interior. But the most abundant in vegetable productions of all the departments in this republic, is that of Cochabamba. This forms an oblong tract, extending more than five hundred miles from east to west, and less than one-fifth of that distance toward the other cardinal points. Its western limit reaches to the snowy summits of the Andes; and from the base of this mountain it has a gentle declivity, till it becomes lost in the boundless plain extending eastward. This fertile region is abundantly watered by the southern head branches of the Amazon. There is no variety of climate or soil found in the new world which is not possessed by this narrow strip. On the mountain, winter holds its uninterrupted sway; on its broad sides, spring returns to bloom in every vegetable beauty; on the plain, the gayety of summer and the harvest of autumn are in delightful and unceasing succession. Here the fecundity of nature is displayed in all its richness and beauty; herbs and plants cover the surface with their prodigious plenitude; shrubs and trees, of the sweetest odor, perfume the air with their perpetual fragrance; grains, vines, olive groves, and fruits of both zones are here produced of the finest relish and of the most nutritious qualities; and so rich and abundant is its pasturage, that its name, in the language of the aboriginal inhabitants, implies "*good grass*." But in all this region, where vegetable nature lives in such unwithering bloom, scarcely a valuable mineral is deposited. The department of La Paz is, in its most prominent features, in perfect contrast to this. Its near approach to the Andes leaves it under the chilling frown of that wintry mountain. Sterility, nakedness, and gloom are, therefore, the appalling objects which are everywhere prominent. Its capital, of the same name, is situated thirty miles from the far-famed mount, *Illumani*, whose volcanic fires appear, even at that distance, during the night, to kindle a large section of the heavens into flame. Nor is the view of much less interest, furnished by the green sides of this mountain smiling in perennial spring, in contrast with its snow-capped summit. This department is bounded on the west by the beautiful lake Titicaca, more than two hundred miles in circumference. The department of Santa Cruz is watered by the Rio Grande and the other head branches of the majestic Mamore. Its western province enjoys a delightful climate, and possesses great agricultural resources. Its capital is situated in a most enchanting valley, more than twenty miles in extent. Moxos and Chiquitos are intendencies of great territorial extent, but sprinkled over with a very sparse population. Both the climate and productions of these intendencies resemble those of the *East Indies*. Here are the half yearly alternations of wet and dry seasons, and a corresponding climate, which, so near the equator, can never be friendly to the human constitution. Here is a great abundance of wild *honey*, which, to the natives, has been an object of attention from time immemorial. Here is the silk-worm; and the mulberry, on which it feeds, is indigenous, and so numerous as to be a common tree of the forest. Here are the sweet smelling cinnamon groves, that perfume the lower regions of the air with their odor,

Bolivia, which was formerly Upper Peru, is divided into twenty-eight provinces, over the most of which a very sparse population is scattered, as the whole republic contains not more than one million two hundred thousand, more than one-half of which are Indians. Peru is divided into eight intendencies, and subdivided into fifty-nine provinces. It has eight populous cities, and not less than fourteen hundred and sixty small villages. The entire population of this extensive territory scarcely amounts to two millions, one million of which, at least, are the aboriginal inhabitants. North of this ancient seat of Peruvian empire lies the great republic of Colombia. This extensive section of South America forms the northern limit of the southern half of the new world. Almost two-thirds of this equatorial region lies north of the line. On the north it is bounded by Guatemala and the Caribbean Sea, on the east by Dutch Guiana and Atlantic Ocean, and the Brazilian empire; on the south by Brazil and Peru; and on the west its shores are washed by the great Pacific. This republic embraces that extensive territory which once formed Caraccas, Quito, and New Granada, and reaches more than 11° north of the equator, and almost 7° south of that line. Among the great physical features of this country are the vast mountains and plains into which much of it is divided. In the eastern section, near the Orinoco, are spread out immense and fertile plains, whose harvests may yet feed nations; and in the western part are found some of the loftiest mountains that arise on the whole chain of the Andes. Nor is there any scenery in the wildest regions of South America more grand than that in which this part of it abounds. The greatest altitude of the Andes in Colombia is under the equator, where the cone of Chimborazo rises to the amazing height of almost twenty-two thousand feet. In this republic the Andes divides itself into three parallel ranges; the middle one is the most elevated of the three, and sends up some of its highest peaks into the region of eternal frost. Chimborazo, Pichincha, Illimassa, Antisana, and Cotopaxi, are among the loftiest of these: towering up, they ascend higher than terrestrial things, and seem to repose above the war of elements, in the bright and untroubled regions of the air. The intense glitter of their white summits contrasts beautifully with the deep blue of the surrounding firmament. Some of the heights along the Caribbean Sea form several of the most tremendous precipices found on the globe. Viewing them from some of the points that overlook them, the traveler instinctively shrinks back with dread from the hideous gulf that yawns beneath him. In the southern section of this republic lies the lofty plain of Quito, elevated more than nine thousand feet above the level of the ocean. On the right of this plain rise some of those proud summits on which the very savage has gazed with awe. On the left are several others, whose invisible peaks are the dwelling places of the clouds. Six of these airy heights that overlook this valley are distinguished from the rest by their greater elevation. The lowest of these is more than fifteen thousand feet above the common level, and the highest towers up into the heavens more than twenty thousand feet. But here, under the fervid sun of the torrid zone, these summits are mantled in the snows of a thousand winters; but while their surface is chained in the frost of ages, their interior is often convulsed by imprisoned fires.

Near Tulcan, the Cordillera divides itself into two chains, between

which lies the high valley of Pastos, and beyond this valley it divides again into three ridges, the most western of which runs parallel to the Pacific shores till it loses itself in the isthmus of Panama. The eastern ridge forms the table lands on which stands the city of Santa Fe, not less than eight thousand feet above the level of the ocean. Between these ranges of the Andes nature has spread out some of the loftiest plains in the world. Some of the most fertile of these, embracing millions of acres, are alive with flocks and herds, which fatten on their rich pasture, and wander over them without a fence to limit their range, or a frost to wither their pasture. The immense valleys of the Oronoco, of the Magdalena, and some of the finest of the Amazon, are embraced in this most favored section of the globe. From the base of the vast eastern range of the Andes gush those numerous streams which unite to swell the powerful Oronoco. At the south of the Paramo Mountains, also, there are spread out spacious and lovely valleys. So rich and beautiful a portion of the earth, lying under the smile of perennial spring, could never have been designed to remain without ministering to the wants of our race. This future garden of the new world, watered as it is by the great Amazon and its numberless tributaries, must ultimately be loaded with rich harvests and crowded with a dense population. Indeed, the whole valley, through which this peerless stream winds its way, possesses natural resources to which those of no other valley in the old or new world will bear comparison. This stream which, in numerous branches, emanates from the auriferous mountains of Peru, and rolls over four thousand miles in its way to the Atlantic, passes almost this whole distance through a world of perpetual verdure. This vast valley, which in a coming age may give laws to the new world, is decorated in the bloom of successive fruits and flowers that never fade. Most of it is still covered by primeval forests, interspersed with groves of *spices* and cinnamon, so that the very air is sweetened by the delicious exuberance of organic nature. So enchanting are the sylvan scenes in this valley, that the mind which strongly feels the beauty of picturesque nature, is at a loss to define the occasion of the varied emotions of which it is conscious. Here is the individual beauty of vegetable perfection—the striking contrast of the most slender and delicate, to the most large and lofty of the vegetable kingdom; here are that amazing vigor and unfading freshness which characterize the life-giving climate of the *tropics*; and here is that deep silence which reigns through these wide solitudes, never broken but by the music of the feathered tribes. Travelers through this remarkable valley have assured us, that no picture which language could draw would furnish adequate ideas of the vigor and plenitude in which nature here lives; that an ocular view alone could do this. M. Humboldt, who ever avoids exaggeration, made a tour through this section in the beginning of this century. He speaks of the astonishing manner in which vegetation overflows the whole surface—of its plenitude being so great as not to leave for itself sufficient room for natural expansion—of the vines that creep over the ground, ascend the loftiest trees, cover their trunks, and extending from tree to tree form a beautiful arcade more than a hundred feet above the head of the spectator—of the extent of this leafy awning being such, that one may wander under it for hours without obtaining a glance at the dark blue sky, so perfectly is it shaded by this enlargement of organic

nature. Other travelers have spoken of the luxuriance of this region in terms of still greater strength, and all complain of the inadequacy of language to portray the vegetable wealth of this ever-verdant land.

If the interest of this scene, on which nature seems to have exhausted her resources, can be rendered more thrilling, it is heightened by the number and vivacity of the feathered flocks which glitter in the most exquisite plumage in which the richest hues of the sun-beams could paint them. These happy tribes, sweet in their music, seem to sing the poetry of this scene which nature has composed. Though the whole of Colombia lies near the centre of the tropics, its various elevation gives it all the climates of the three different zones of the globe. The lowest plains are scorched by the intense fervors of an equinoctial sun. The table lands enjoy the mild climate of the temperate zone, while on the mountain summits lie the everlasting snows of a polar winter. This republic is also so situated, as to furnish employment for man in the three different states in which large portions of our race have successively existed, viz., that of the savage, the shepherd, and the agriculturist: for here are the pasture lands, the arable grounds, and the deep unsubdued forests. Over these the wild savages roam without any support but the fruit of the chase and the spontaneous produce of uncultivated nature. Gloomy and indolent, these naked sons of the wood wander through those profound solitudes, in which the voice of civilized man has never been heard. The portion of this republic devoted to pasturage is very great. Millions of acres are clothed with verdure that never fades, and watered by streams that gush from unfailing sources in the mountains. On these are seen feeding and fattening droves of horses, herds of cattle, and vast flocks of deer and sheep. The thinly scattered population over these immense pasture-lands, resemble, in their habits of living, the early patriarchs of our race. Nor is the agricultural section of Colombia inconsiderable. It embraces the immense valleys and table lands which are not too much elevated to enjoy a suitable temperature. In some of these valleys the soil is exhaustless, and its fertility astonishing. It pours forth annually its two harvests, each of which is produced in the greatest abundance, and in a state of the utmost perfection. All the capabilities of these udderous plains have never yet been ascertained: when these shall be fully developed, agriculture will, doubtless, be carried to a point toward perfection beyond which it could scarcely be advanced in the most favored portions of the old world. The grains and fruits produced on the highest and lowest arable lands lying in the same neighborhood, are not less dissimilar than if they had grown on equal heights a thousand miles apart. No large section in the new world can vie with Colombia in its great natural canals. These so intersect it, as to add greatly to its future importance. The Amazon, that mighty stream, that sweeps over so large a section of the globe, is navigable almost to the very base of the Andes; and on many of its tributaries large vessels may ascend hundreds of miles into the interior. Next to the Amazon, in magnitude and importance, is the Orinoco. This stream rises in the very heart of the republic, and proceeding in a north-easterly direction toward the Atlantic, it rolls over more than fifteen hundred miles before it loses itself in that ocean. The Meta and Apure, forming the two principal branches of this river, often overflow their banks during one-third

of the year. The lands, over which these spread themselves out like an inland sea, resemble, in their amazing fertility, those over which the waters of the Nile anciently flowed. On the banks of these wave the primeval and lofty forests, which, for centuries, will furnish supplies of the choicest timber both for architecture and furniture. The great valley of the Orinoco, which lies entirely within Colombia, extends from that river to the foot of the Andes, forming an area of more than three hundred miles in width. This lonely region of perpetual spring, being fanned by a strong breeze, has a much lower temperature, and is far more congenial to health than that on the sea shore. If to these streams and their noble branches be added the Palma and its far running tributaries—the Magdalena, the Cauca, and the Atrato—which, in various directions, open navigation for thousands of miles into the interior, we shall find that in hydraulic advantages this republic is unrivalled. Who can calculate the extent to which the use of steam will enhance the value of these peerless waters! And, especially, would the importance of some of these streams be augmented by the execution of the sublime design of uniting the Atlantic and Pacific Oceans. The practicability of this project cannot remain a question with those who know that only four and a half miles separate the Atrato, which falls into the Gulf of Darien, from the San Juan, which rolls into the Pacific Ocean; that this point of junction lies but four hundred miles from the Atlantic, and only two hundred and sixty miles from the Pacific; that the four and a half miles to be excavated have a surface almost entirely level; and that the two rivers to be united are so situated as to require almost no lockage. Indeed, the Author of nature seems to have designated this point as that at which the junction of these waters should take place. Here, for a short space, the frowning Andes is lost; and, in accordance with the *will* of Providence and the wants of man, that mighty mountain defiles, that these two oceans may be joined, and commerce march from the old to the new world. Had the spirit-stirring enterprise of the United States imbued the young republics of the south, this magnificent work would have long since been accomplished.

Though this republic, in common with the other Spanish colonies, suffered three hundred years ago under the iron rod of foreign tyrants; though it became one great charnel-house in its protracted struggle to break the yoke of despotism; and though it has since bled at every pore in those successive revolutions which have threatened to annihilate society, such are its natural resources, that it continues still to be powerful. Indeed, the physical capabilities of this important section of the new world are nowhere surpassed. Its abundant harvests, its exhaustless pasturage, its stately groves, its unparalleled waters, its rich and numberless mines, speak unequivocally of its future greatness. The number of provinces in this republic amounts to twenty-eight. The population spread over these provinces cannot exceed two millions eight hundred thousand. This republic, washed by two oceans, is situated to enjoy the most extensive commerce; while on its Pacific shores it lies open to the South Sea and whale fisheries, on its Atlantic coast it is in the vicinity of the West Indies; is easy of access from Europe, the United States, Mexico, and the other Atlantic ports of South America.

For the Methodist Magazine and Quarterly Review.

ART. III.—A REVIEW OF THE RISE AND PROGRESS OF AMERICAN METHODISM.

BY S. W. COGGESHALL, OF THE NEW-ENGLAND CONFERENCE.

Suggested by the inscription in front of the John-street church, New-York, (the mother church of the connection,) "According to this time it shall be said—what hath God wrought!"

THE first time I stood on the spot where Embury and the "fathers" first reared the standard of Methodism, and preached a full and free salvation with such astonishing success, my soul realized unusual emotions. The same emotions I have felt since—that hallowed spot has lost none of its interest to me. It causes my mind to revert to the time when a handful of Methodists, in the midst of discouragement, and alone sustained by the arm of the Eternal, there erected the first Methodist church in America, but seventy years ago. And now looking out over the length and breadth of the land, I see the spiritual progeny of these same obscure individuals, the most numerous religious body in the country, spread from the shores of the Atlantic on the east to the "father of waters" in the west, and from the great lakes of the north to the Gulf of Mexico in the south—their churches dotting every part of the land, from the crowded commercial metropolis to the log hamlets of the prairies of the west, and even the still more humble negro quarters of the piny woods of the south—their flourishing schools and colleges rising up in every direction, as by enchantment, some of which, even in their infancy, are vying with older and longer-established institutions of the kind—their "Book Concern," conducted upon a princely scale, which furnishes a very considerable portion of the immense population of these states with the greater part of their literary treasures, and which exerts a moral and religious influence perhaps unknown to any other institution of the kind in the whole world: an institution which, while it provides for the immortal part, also acts the part of an almoner in the church, distributing to the necessities of the worn-out veterans of the cross, drying up the orphan's tears, "and causing the widow's heart to sing for joy."

But here my eye does not rest. Looking still farther abroad, I see in the wilds of Canada, and in the forests of the west, several thousands of the aborigines of this country, who have been converted to God, and turned from a savage life by the persevering and indefatigable labors of the spiritual descendants of those few who in that place assembled to pray, "Thy kingdom come," and whose prayers, put up with a strength of faith and fervency of spirit unusual in those days, have been so signally answered. Others of them, inspired with a quenchless zeal for souls, have, with a degree of hardihood that has engaged the attention of the world, penetrated toward the setting sun, even beyond the Rocky Mountains, and in that far-off region have successfully reared the standard of the cross. In the extensive fields of the sultry south thousands of the unfortunate sons of Ham rise up to call them blessed, as by their labors they "have been delivered from the bondage of corruption, and brought into the glorious liberty of the children of God." And seeing that "Ethiopia was stretching out her hands to God," in

her own land, they have hastened across the waters of the Atlantic, and on the western coast of Africa have planted Christian churches as beacons of light in a truly dark land; and where but a few years ago the slave trader drove his "loathsome traffic," others of them have found their way among the benighted millions of South America, and have raised the torch of truth in the midst of darkness which had rested upon that people for three centuries, unbroken by scarcely a ray of light; and still others are preparing for missionary labors wherever "an effectual door" may be opened to them to see if they cannot achieve in distant regions the same glorious reformation which their fathers have achieved here.

As were the fathers so are the children. The former in their ascent, like the prophet of old, let fall their mantle upon their descendants, who have imbibed their spirit and pushed forward the same work; yea, the children seem to have even more enlarged views than the "fathers." They thought themselves "raised up to reform *this continent*," and to "spread Scriptural holiness over *these lands*;" but their children look upon themselves as called to reform the *continents* of the *whole earth*, and to spread Scriptural holiness over *all lands*.

In view of all this, we may well say, in the language of the prophetic text inscribed upon the front of our mother church: "According to this time it shall be said—what hath God wrought!" for most certainly all this has been wrought, "not by might, nor by power, but by the Spirit of God." And in view of the fact, that the Methodists were the *last* principal denomination who commenced their labors upon these shores, we see another scripture fulfilled: "The last shall be first, and the first last." My imagination has always been accustomed to associate the name of the John-street church with the remembrance of all those great and extraordinary events which have transpired since that church was first constituted; and often when I have passed that edifice, or the old rigging loft in William-street, a multitude of pleasing historical recollections of the rise and progress of our people have occurred to my mind, in view of which my heart has involuntarily exclaimed, "What hath God wrought!"

Before I fairly enter this subject, it will be proper to show why the Methodists have been "raised up to reform this continent"—why other denominations were not competent to the work which they had undertaken, which rendered necessary a reinforcement of troops of a different character and discipline.

The greater part of all the religious sects of this country previously to the introduction of Methodism were Calvinistic. Here, as in Europe, after a long trial, Calvinism had proved itself wholly inadequate to reform the people. In Europe, beneath its withering influence, the work of holiness under the Reformation soon declined; for although, as a system, it contained many truths, as the doctrine of depravity and the necessity of regeneration; and although many of its ministers were eminent for their learning and piety, yet the peculiarities of the system, as the doctrine of predestination, that "God foreordains whatsoever comes to pass," involving the dogmas of election and reprobation, were continually tending to Socinianism on the one hand, as we see in the history of the Genevan Church, and to Antinomianism on the other, as we see in the sad degeneracy of the descendants of the Puritans as exhibited in the history of the last century, and which, as a

pestilential miasma, passed over the church, destroying all the fair fruits of the Spirit; so that no permanent character was given to the Reformation, and its influence had not even reached the lower classes, who constitute the basis of society, and without which those who build build without a foundation, until the Wesleys commenced their work.

So it was in America. The doctrine of election and reprobation was continually preventing multitudes from coming to Christ, fearing that they were not of the elect; while the doctrine of final perseverance constantly tended to Laodicean lukewarmness in professors.

In 1738 Whitefield visited this country. Landing at Savannah, Ga., he traveled north as far as New-England; and although a member of the Established Church, yet embracing the tenets of Calvinism upon this visit, and being a man of warm and catholic feelings, the Calvinistic pulpits were open to him in every part of the land. Between this period and the year 1770, in which he died, he visited America no less than seven times, in which visits he traveled from one end of the country to the other, preaching the gospel with great success, and striving to revive the long-forgotten doctrines of the Reformation; and although numerous revivals occurred under his ministry, and he was generally assisted by the co-operation of the Calvinistic clergy, yet as he formed no societies of his own, but left his converts to the care of the ordinary pastors, those revivals never lasted for more than six months at a time, the leaven of Calvinism soon destroying their fair fruits; while it is remarkable that the same work in England, under Mr. Wesley, assisted by young and illiterate lay-preachers, guided by a different system of doctrine and discipline, constantly flourished.

Thus the work of God declined in America as often as it was revived. But notwithstanding this, as many individuals remained who were either converted or edified under Mr. Whitefield's labors, of whom the early Methodist preachers occasionally speak, it may be said that, in some measure, the preaching of Mr. Whitefield prepared the way for Methodists in this country. But this burning and shining light was about to be quenched in death—that eloquent voice which so often had preached salvation to listening thousands, was about to be hushed in the stillness of the tomb. His mantle had fallen upon but one individual in Europe, Rowland Hill, who stood up to revive his drooping cause in London; while in America his spirit had been caught by none. At this important juncture God was about to introduce other laborers into this great vineyard.

In 1660, Philip Embury, a descendant of the Palatines who settled in Ireland, and who was a local preacher under Mr. Wesley, emigrated to New-York. He kept silence till 1766, when, upon the earnest exhortations of Mrs. Hick, a member of the society, who had emigrated from the same country, he commenced preaching in his own house, and formed a society, principally of his countrymen, the German Irish. His own house soon becoming too small for their accommodation, they rented a room near the barracks, in the most infamous street in the city, the expense of which was paid by voluntary contributions.

About this time, Captain Webb, of the British army, who had been converted under Mr. Wesley, in Bristol, 1765, and was now barrack master at Albany, found out this small company, and joining himself to them, began to preach. The singular appearance of a man in the habiliments of war preaching the gospel of peace, and with a zeal and

energy seldom seen in those days, soon attracted such numbers to hear that the place could not hold them. A rigging loft* in William-street was next rented, which also being soon filled, they were obliged to think of erecting a church. Here difficulties presented themselves on account of their fewness and poverty. "For some time a painful suspense seemed to occupy their minds. But while all were deliberating upon suitable means to accomplish an object so desirable, and yet to them so difficult, an elderly lady," the Mrs. Hick before mentioned, I suppose, "one of the Irish emigrants, while fervently engaged in prayer for direction in this affair, received with inexpressible sweetness and power this answer: *I the Lord will do it!* At the same time a plan presented itself to her mind, which, on being presented to the society, was generally approved. Accordingly they issued a subscription paper, and went to the mayor and other opulent citizens, to whom they explained their design, and from whom they received liberal donations."†

Thus encouraged, they succeeded in purchasing two lots of ground in John-street, for six hundred pounds, on which they erected a house of worship, of stone, forty-two by sixty feet, which they named, from respect to the venerable founder of Methodism, Wesley Chapel. In order to avoid a certain municipal law of New-York, they were obliged to erect fireplaces in it, as though it was not used exclusively for religious purposes. This was in 1768. This church was not finished till several years after; and finally, in 1817, was supplanted by the present larger and more splendid edifice.

About the same time Robert Strawbridge, another local preacher from Ireland, settled in Frederick county, Md., and formed a society at Pipe Creek and several other places. Here we may remark that it is somewhat singular that this great work in America was begun and sustained for three years by local preachers alone. And in tracing the history of Methodism through all its succeeding periods we shall find that this same class of men have founded and sustained, during their infancy, and until they were taken into the general work, a very considerable portion of all our societies. This is especially the case in the west, where the foundation of that beautiful superstructure which has since been reared was laid by the same men. And it is also worthy of note, that Embury and Strawbridge were from the same land which gave birth to Thomas Walsh and Adam Clarke.

In 1769 Richard Boardman and Joseph Pillmoor came to the assistance of the infant societies. These were the first regular traveling ministers on the continent. They meeting with much success, and being able to report great openings for the spread of the gospel in America, in 1771 Francis Asbury and Richard Wright were sent over. Before this, the work had been principally confined to the cities; but Mr. Asbury, perceiving that the country people more readily received the truth than those in the cities, led the way into the towns, villages, and sparsely populated places in the interior, in which he met with anticipated success; and it may justly be remarked that, to this day, the Methodists have met with more success, and are more numerous,

* This rigging loft is still standing as a memorial of by-gone days. It is situated No. 120 William-street, between Fulton and John, and is now used as a shop. Its original length was sixty feet; but it is now not more than half that length.

† Methodist Magazine, vol. vi, p. 386.

in the country than in the cities. These latter in all ages have been the pest houses of vice, and certain portions of their population, especially, it is almost impossible to reach by ordinary methods.

Soon after this, Messrs. Boardman and Pillmoor were recalled, and in 1773 Thomas Rankin and George Shadford were sent in their places. Mr. Rankin was endowed with certain disciplinary powers for the regulation of the societies by Mr. Wesley, as none others had possessed before him. Of this there was much need, for before this, discipline was almost wholly neglected, and many persons were connected with the societies who were not heartily attached to Methodism, of which things Mr. Asbury very much complains before this. These men were made a very great blessing to the people—Mr. Rankin, as a superintendent, in introducing discipline into the societies, and reducing confusion to order; and Mr. Shadford, in calling many sinners to repentance and in building up believers in their most holy faith. A divine blessing attended them wherever they went, and many were added to the Lord.

In 1775 Martin Rodda and James Dempster were sent over; but the success of these men was not as great as could have been desired. They soon returned to England.

So we see that Mr. Wesley's plan was to send two preachers every two years, which continued till eight were sent, and then the war prevented more. These preachers, turning south from New-York, with immense rapidity spread themselves through New-Jersey, Pennsylvania, Delaware, Maryland, and Virginia, forming societies in all these states, each of which was a centre from which they continually diverged in every direction, in almost every place finding a people made ready of the Lord. Indeed, it could hardly have been supposed that so few men could have accomplished so much in so short a time, in the face of many obstacles, and on a self-supporting missionary plan. But their zeal and spirit of self-sacrifice was great, and so was their success; for God was with them.

In 1773 the first conference was held in Philadelphia. There were now 10 preachers and 1,160 members in the societies. At this time American preachers were raised up and called into the work. Among these the names of William Watters, Philip Gatch, William Duke, Daniel Ruff, Edward Drumgoole, and others, appear first; so that in 1774 there were 17 preachers and 2,073 members in society, "so mightily grew the word of the Lord and prevailed." It literally "ran, had free course, and was glorified," and "not by might, nor by power, but by the Spirit of the Lord."

But in 1775 those combustible materials which had been collecting and preparing for ten years, since the "stamp act" of 1765, now exploded. The nation awoke to arms, and the war began. As the leading preachers were Englishmen, and avowedly attached to the interests of the mother country, they all left the country before the close of 1778, except Mr. Asbury, who, being ardently attached to the infant societies, now deserted by their chief shepherds, resolved to remain with them through those troublous times. And happily was it for the cause, under God, that he did; for it now devolved upon him to superintend the societies, and give direction to the movements of the young and inexperienced preachers who had been raised up on this continent, and to whom this glorious work, now surrounded with dangers, was committed.

We should naturally have supposed that at this juncture, when the nation was involved in a war with the mother country, when Mr. Wesley was known to be a staunch tory, and hostile to the interests of the colonies; when the English preachers had all left the work, except Mr. Asbury, and the American preachers were young and inexperienced, Methodism, then in the weakness of infancy, would have been prostrated. But not so. God seeth not as man seeth. He had before built the church upon a rock, and had declared that "the gates of hell should not prevail against it." And it is worthy of remark, that war, which is generally so very destructive to the interests of religion, was not so upon this occasion. The tree of life grew and flourished in the midst of the storm, and thousands ate of its fruit, and drank of the stream of life which flowed by its side, and live for ever.

It was in the years 1775 and 1776, in the beginning of the war, that one of the most glorious revivals of religion that this country ever saw in any period of its history, was promoted by the joint labors of the Methodists and the Rev. David Garratt, of Bath, Dinwiddie county, Va., and who was the only clergyman of the Church of England who heartily co-operated with the preachers in their work, although there were several others who were friendly to them. This man God highly honored in the conversion of a great multitude of souls; and as "those who turn many to righteousness shall shine as the stars for ever and ever," David Garratt may be known in heaven by the superior brightness of his crown. Bishop Asbury has been careful to preserve a very particular account of this great work, which may be seen in his Journals, vol. i, pp. 157-175. The history of this revival shows how much might have been done if the colonial clergy had all followed the example of Mr. Garratt, which would have saved the church, in Virginia especially, from that desolation which afterward came upon her. But, alas! the most of them were even worse than those in England.

At this time, owing to the laws of most of the states, which required an oath that the consciences of the preachers would not permit them to take, and the persecutions of the multitude, who were exceedingly mad against all tories and Methodists, who, in their estimation, were identical, the preachers suffered much; and as for Mr. Asbury, who was an Englishman, he was obliged to confine his labours to the state of Delaware alone, the laws of which were more liberal in their character. During this period he found an asylum in the house of Judge White, an ardent friend of the cause of God, and whose influence and protection, under God, contributed in no small degree to the establishment of Methodism in that state.

Lee, in his History of Methodism, intimates that Mr. Asbury was quite inactive during this time, and this has been the general impression respecting this matter; but Mr. Asbury's journals of those times give quite another view of his labors, and finally, in 1810, after the publication of the above work, the bishop thus speaks of it:—

"I have seen Lee's History for the first time. It is better than I expected. He has not always presented Methodism under the most favorable aspect. But we are all liable to mistakes; and I am unmoved by his. I will correct him in one fact. My compelled seclusion in the state of Delaware, in the beginning of the war, was in nowise a season of inactivity. On the contrary, except about two

months of retirement, from the direst necessity, it was the most active, the most useful, and the most afflictive part of my life. If I spent a few dumb Sabbaths; if I did not, for a short time, steal after dark, or through the gloom of the woods, as I was wont, from house to house, to enforce that truth I (an only child) had left father and mother, and crossed the ocean to proclaim, I shall not be blamed, I hope, when it is known that my patron, good and respectable Thomas White, who promised me security and secrecy, was himself taken into custody by the light-horse patrol. If such things happened to him, what might I, a fugitive and an Englishman, expect? In those very years we added eighteen hundred members to the societies, and laid a broad and deep foundation for the wonderful success Methodism has met with in that quarter. The children and the children's children of those who witnessed my labors and my sufferings in that day of peril and affliction, now rise up by hundreds to call me blessed."

But while Mr. Asbury thus confined his labors to Delaware, where the Methodists were protected by both the laws and the magistracy, the American preachers, among whom Freeborn Garrettson shone most conspicuously, carried on the work in other parts of the country, particularly in Virginia, with great success—passing through the land as flames of fire, diffusing the light of life and the warmth of love upon all around them. Their zeal and courage seemed to rise in proportion to the troubles and dangers by which they were surrounded. The Rev. Freeborn Garrettson, nearly fifty years after, thus speaks of these times:—

"Political troubles were very great. The Methodists were a small and despised people, and the wicked, for a pretext for their own base conduct, falsely branded them with the name of tories. John Cooper was sick, and unable to preach; Littlejohn, under persecution, returned to Virginia; and the court prohibited Hartley from preaching. However, he went about and prayed with the people, and some of them said he preached on his knees.* I was advised to retire, which I did for two days; but I was pressed in spirit, and came out determined, whether for life or death, to go forth in the name of the Lord. I formed a circuit, to comprehend, as nearly as possible, the whole work; and though buffeted and abused, the Lord was with me.

"My field of labor for more than two years was in the peninsula, a tract of land lying between the Chesapeake and Delaware Bays, including the state of Delaware, eight counties of Maryland, and two of Virginia—a fertile, rich, and thickly inhabited country, immersed in luxury and pride, and supported by the toil of slavery. For a while I was very much alone; but I was young, inured to hardship, and able to travel from twenty to forty miles, and to preach from one to four sermons a day. I never expect to be in such a field of labor again, though I would gladly go many thousand miles to get into one like it; for sinners were crying for mercy on every hand, and large societies were formed.

"I was pursued by the wicked, knocked down and left almost dead on the highway, my face scarred and bleeding. This was humi-

* Lee states that this was actually the fact. His words are, "He would attend his appointments, and after singing and prayer, he would stand on his knees and exhort the people, till his enemies said they were as willing he should preach on his feet as on his knees."—*History*, p. 65.

liating to me, but it was loud preaching to the people. I did not court persecution; but I gloried in the cross of Christ. Toward the latter end of this year we began to have considerable assistance. Brother Asbury (whom I sometimes visited in his retirement) preached in the neighborhood to which he was confined, and the Lord thrust out several laborers into his vineyard, among whom was Philip Cox, a zealous and useful preacher. Brother Hartley had his bands loosed, and the Lord was with him. Soon after, his enemies caught him again, and cast him into Talbot jail, but did not confine him long; for they feared, if he continued in prison, he would convert the whole town and country, so amazingly did the people crowd around his prison; and even the magistrate who committed him, when he was taken very ill, sent for Mr. Hartley from the prison to pray for him, and some time before he died gave him a charge concerning his family, and requested his wife and children to embrace Methodism; 'for,' said he, 'they are in the right way: and even when I put Mr. Hartley in jail my conscience told me I was doing wrong.'

"A little after this, they imprisoned me in Cambridge; but after detaining me about sixteen days, they willingly released me, for I suppose my imprisonment was the means of my doing more good in those few days than I otherwise should have done in treble the time. The whole country seemed ripe for the harvest. The people flocked from every quarter to hear the word. Good brother Pedicord came from the western shore to help us in Dorchester, and was met on the road by a Mr. —, one of my adversaries, who, when he discovered him to be a Methodist preacher, beat him till the blood ran down his face. He went to the house of a friend, and while they were washing his stripes the brother of the persecutor rode up, and understanding the preacher had been wounded by his brother, he said, 'I will go after him and chastise him.' So saying he galloped away, and overtook and beat him until he promised never to meddle with another Methodist preacher.

"My manner was, when the circuits could be supplied, to go out and form new ones; and amid the clash of arms God, in a glorious manner, prospered his work in the awakening and conversion of thousands of souls, so that in process of time the peninsula became comparatively as the garden of Eden, and the Lord thrust out many faithful, zealous, and useful young men. There was also a blessed work among the African slaves, and in no part of my labors have I had more precious seasons than in preaching to them."*

But notwithstanding the general prosperity of the work during the war, yet in some particular instances it suffered greatly in some parts of Virginia, which was the principal scene of the war in the south. These cases are thus mentioned by Lee:—

"There was a decrease in the members in several circuits to the north, principally owing to the spreading of the wars in those parts, where the preachers found great difficulty in keeping their stations, and some were forced to be given up, so that some of the classes were entirely abandoned.

"It might be well said during this year that 'without were fightings, and within were fears.' War and the shedding of blood were heard in all directions. Armies were marching back and forth one

* Semi-centennial Sermon.

after another, so that in many places the people were in great confusion, and religion was entirely banished from some neighborhoods in which it had been pretty lively."

This was in 1777. But during the year of the siege of Yorktown, in 1781, which resulted in the capture of Cornwallis, and happily tended soon to bring the war to a close, its effects upon the interests of religion were still worse, of which our author thus speaks:—

"During this year the societies and circuits in Virginia were more interrupted by the war than they had ever been before. The British army moved in various directions, and many battles were fought in the state, which kept the people constantly alarmed, and prevented them from meeting at their usual times and places; and most of the times when they did assemble for divine worship their conversation principally turned upon the times, and the distresses of themselves and their friends. Before meeting would begin, and as soon as it was closed, the inquiry was, 'What is the news of the day?' One would say, 'My son is killed;' another, 'My husband is wounded, or taken prisoner, or likely to die,' &c. These things greatly hindered the progress of the work in Virginia."—History, pp. 62, 78.

Before the war the Methodists esteemed themselves a supplement to the Church of England, and therefore went to her ministers for the sacraments. But after the war broke out, the authority of the English hierarchy was destroyed, as well as the civil power of the English crown. Many of the clergy of the Establishment were obliged to leave the country, and some of them left their work and became secular men; while others were so immoral themselves that our people cared not to receive the sacraments at their hands. If they turned to the Presbyterians or Baptists for relief in this case, they would not extend it, but upon condition that they would join their communions, which of course they would not do.

Accordingly, at the conference of May, 1777, held at Deer Creek, Md., while Mr. Rankin was still with them, the question was asked, "Shall we administer the ordinances?" The question was debated, but a decision was suspended till the next conference. This met, May, 1778, at Leesburg, Va. All the English preachers, except Mr. Asbury, had now left the country, and he was confined to Delaware. Mr. William Watters, the oldest American preacher, was chosen chairman. The question laid over at the last conference was resumed, and so cautious were they of proceeding unadvisedly and hastily in so important a matter, that they again laid it over till the next conference. This was held at the Broken Back Church, Virginia, and this question was again resumed, and answered in the affirmative. They accordingly set apart some of their eldest preachers to administer the ordinances. This year the labors of these brethren were attended with uncommon power and success, which tended, and very properly too, to convince them that they were in the path of duty, and that God was well pleased with their proceedings.

Before the next regular conference for the south, the northern preachers, for their own convenience, held a conference in Baltimore, April 25, 1780. At this conference F. Asbury, W. Watters, and F. Garrettson were appointed delegates to the Virginia conference, to bring them back, if possible, to their former usages. Of this conference Mr. Asbury thus speaks: "Our conference met in

peace and love. We settled all our northern stations. Then we began to debate about the letter sent from Virginia. We first concluded to renounce them. Then I offered conditions of union:— 1. That they should ordain no more. 2. That they should come no farther than Hanover circuit. 3. That we would have our delegates in their conference. 4. That they should not presume to administer the ordinances where there is a decent episcopal minister. 5. To have a union conference.

"These would not do, as we found upon long debate, and we came back to our former determination, although it was like death to think of parting. At last, a thought struck my mind, to propose a suspension of the ordinances for one year, and so cancel all our grievances, and be one. It was agreed on both sides; and Philip Gatch and Reuben Ellis, who had been very stiff, came into the measure, and thought it would do."—*Journals*, vol. i, p. 281.

The Virginia conference was held at Manetsontown, May, 1780, and the three delegates appointed by the Baltimore conference attended. Of this conference Mr. Asbury thus speaks:—

"I conducted myself with cheerful freedom, but found there was a separation in heart and practice. I spoke with my countryman, John Dickens, and found him opposed to our continuance in union with the Episcopal Church. Brother Watters and Garrettson tried their men, and found them inflexible. Tuesday, the conference was called. Brother Watters, Garrettson, and myself stood back; and being afterward joined by brother Dromgoole, we were desired to come in, and I was permitted to speak. I read Mr. Wesley's thoughts against a separation; showed my private letters of instruction from Mr. Wesley; set before them the sentiments of the Baltimore and Delaware conferences; read our epistles, and read my letter to brother Gatch, and brother Dickens's letter in answer. After some time spent in this way, it was proposed to me, if I would get the circuits supplied, they would desist; but that I could not do. We went to preaching. I spoke on Ruth ii, 4, and spoke as though nothing had been the matter among the preachers or people. We were greatly pleased and comforted, and there was some moving among the people. In the afternoon we met; the preachers appeared to be farther off. There had been, I thought, some talking out of doors. When we could not come to a conclusion with them we withdrew, and left them to deliberate on the condition I offered, which was, to suspend the measures they had taken for one year. After an hour's conference we were called to receive their answer, which was, they could not submit to the terms of union. I then prepared to leave the house, to go to a neighbor's to lodge, under the heaviest cloud I ever felt in America. O what I felt! nor I alone; but the agents on both sides. They wept like children, but kept their opinions.

"Wednesday I returned to take leave of the conference, and to go off immediately to the north, but found they had been brought to an agreement while I had been praying, as with a broken heart, in the house we went to lodge at, and brother Watters and Garrettson had been praying up stairs, where the conference sat. We heard what they had to say. Surely the hand of God has been greatly seen in all this. There might have been twenty promising preachers and three thousand people seriously affected by this separation.

But the Lord would not suffer this. We then had preaching by brother Watters on, 'Come thou with us, and we will do thee good.' Afterward we had a love-feast. Preachers and people wept, prayed, and talked, so that the spirit of dissension was powerfully weakened, and I hoped it would never take place again."—*Journals*, vol. i, pp. 282, 283.

It is to be doubted whether all our preachers and people would now perfectly sympathize with Mr. Asbury in all he felt and did in this so called schism. Like Mr. Wesley, he had been educated in the Establishment at home, and still retained many of his prejudices respecting "apostolic order" and the general usages of the Anglican Church. But if it is the duty of men to observe the sacraments, it is also the duty of some to administer them. And who should administer them but those whom God has evidently called to his work, and whom the church has officially acknowledged in that character? As for formal ordination, we do not look upon it as at all essential to a successful ministry. The word rendered "ordain" in the New Testament simply signifies to appoint; and imposition of hands, therefore, must be considered a mere circumstance in ordination. Whoever insists upon the imposition of hands to constitute a valid ordination must stand ready to defend all the absurdities connected with such a sentiment, and which, we will assure him, are so many that no ordinary and candid man would be willing to undertake the task; or if, through prejudice for preconceived opinions, he should be willing to engage in such a thankless work, he would find the difficulties attending it much greater than he imagined. That imposition of hands was practised in some cases of ordination, under the New Testament, there is no dispute; but that it was so in all cases cannot be shown; and that it is rendered obligatory upon the church in all ages is what never was, nor ever can be proved.

This was the principle adopted by the British conference after the death of Mr. Wesley. After this took place, and they separated (not dissented) from the Establishment, something was said about imposition of hands in ordination, as several preachers had been ordained by Mr. Wesley, especially for Scotland. But the learned Benson fully convinced the conference that imposition of hands was a mere circumstance in the appointment of ministers to their office; and upon this principle they proceeded, except in the case of foreign missionaries, until 1836, when they concluded formally to ordain in every instance in the reception of preachers into full connection; but without, however, renouncing their former principle, so far as we have been informed.

And wherein, then, were the preachers of the Virginia conference schismatics more than those of the British conference? All, therefore, who will insist upon imposition of hands as essential to a valid ordination must also stand ready to admit that most of the worthies of the British conference, who have been the principal support of evangelical piety in Europe ever since the rise of Methodism, have no right to administer the sacraments! Our preachers, before the organization of the church in 1784, were called laymen. But is it not absurd to call those laymen who are exclusively devoted to the work of the ministry? And can it be supposed that John Dickens and his brethren of the Virginia conference possessed any more right, in the sight of God, to administer his sacraments after their

ordination than they did before? We do not believe it. Wherein, then, were they wrong? and if they were, why did not God frown upon them, and blast their work, for presuming to touch his sacraments with unhallowed hands, instead of blessing them with an unusual outpouring of his Spirit, and countenancing them with his divine presence?

In this argument I am very happy to avail myself of the opinion of a very able writer in the January number of the *Quarterly*, for 1838. In discussing the question whether Wesleyan Methodism is chargeable with schism in separating from the English Establishment, he says, "We strongly suspect that the supposed separation of the Virginia conference, and their schism, so called, were far from being schismatical; and that it was only carrying out the principles of Scripture which were adopted by Mr. Wesley, and reduced to practice by the Wesleyan Methodists in Europe, and the Methodist Episcopal Church in her excellent forms of church polity, as now established.* We have an original document on this topic, never yet published, which we will take the liberty of laying before the public ere long. From this we think it will appear that the schism charged on this conference, previous to the formal organization of the Methodist Episcopal Church, is founded in mistake."†

I am happy here to add the testimony of the venerable Garrettson, who was one of the delegates from the Baltimore to the Virginia conference, respecting this affair, and which was uttered after the reflection of nearly half a century upon this subject. He says, "The proposition we made was for them to suspend the administration of the ordinances for one year; in the mean time we would consult Mr. Wesley, and in the following May we would have a union conference in Baltimore, and abide by his judgment. To this proposal we unanimously agreed; and a circumstantial letter, indited by brother J. Dickens, was sent to Mr. Wesley.

"In May, 1781, we met, according to appointment, and received Mr. Wesley's answer, which was, to continue on the old plan until farther direction. We unanimously agreed to follow his counsel, and went on harmoniously. I do not think that Mr. Drew, in several particulars, did justice to our American brethren; for he represents them as very refractory, and supposes that Mr. Asbury had a great deal of trouble with them; when the fact is, they were going forth in the power of the Spirit, disseminating gospel truth, and suffering much persecution and many privations, while Mr. Asbury had a quiet retreat at Judge White's, in the state of Delaware, and that during the hottest time of our conflict. It is true, our southern brethren, to satisfy the people, and their own consciences, did adminis-

* That this writer is correct in this statement, however strange it may appear to some, may be proved from Mr. Drew, who, in his unanswerable argument on the same subject, in his *Life of Dr. Coke*, says, "If the ordinances are necessary, the administration of them is necessary also, and this will involve the necessity of administrators. Now where there can be only one description of men to assume this character, there can be no room for alternative or choice; and where the possibility of alternative and choice is excluded, there can be no justifiable ground for censure or reproach."—P. 70.

† We earnestly hope that the series of numbers from which this extract is taken will be printed in the form of a book, as we have no hesitation in saying that they will prove, like the kindred work of Dr. Bangs, a most valuable acquisition to Methodist literature, especially at this time.

ter the ordinances, and that, as they thought, in an extreme case. The leading members of the Virginia conference were our good brethren Dickens, Gatch, Yeargan, Poythress, Ellis, Tatum, and others, all faithful, pious, zealous men of God, who would do credit to any connection. I admired their goodness in cordially agreeing to consult Mr. Wesley, and to follow his judgment, and till that time to suspend the administration of the ordinances. If I am prolix on this part of the subject, it is to show that our Virginia brethren were undeservedly accused of schism.”* And to which I will add, that if I am prolix on the same subject, it is for the same reason.

Such was the prosperity of the work during the war, that at its close there were 46 circuits, 83 preachers, and 14,988 members in society. Mr. Wesley was now strongly solicited by the flock in America to provide for their wants. “Accordingly,” says Mr. Drew, “in the month of February, 1784, he called Dr. Coke in his private chamber, and after some preparatory observations, introduced the important subject to him in nearly the following manner:—

“That, as the revolution in America had separated the United States from the mother country for ever, and the Episcopal Establishment was utterly abolished, the societies had been represented to him as in a most deplorable condition. That an appeal had been made to him, through Mr. Asbury, in which he was requested to provide for them some mode of church government suited to their exigencies; and that having long and seriously revolved the subject in his thoughts, he intended to adopt the plan which he was now about to unfold. That as he had invariably endeavored, in every step he had taken, to keep as closely to the Bible as possible, so, on the present occasion, he hoped he was not about to deviate from it. That, keeping his eye upon the conduct of the primitive churches in the ages of unadulterated Christianity, he had much admired the mode of ordaining bishops which the church of Alexandria had practised: that, to preserve its purity, that church would never suffer the interference of a foreign bishop in any of their ordinations; but that the presbyters of that venerable apostolic church, on the death of a bishop, exercised the right of ordaining another from their own body by the laying on of their own hands, and that this practice continued among them for two hundred years, till the days of Dionysius. And that, finally, being himself a presbyter, he wished Dr. Coke to accept ordination from his hands, and to proceed in that character to the continent of America, to superintend the societies in the United States.

“Dr. Coke was at first startled at a measure so unprecedented in modern days, and he expressed some doubts as to the validity of Mr. Wesley’s authority to constitute so important an appointment. But the arguments of Lord King, which had satisfied Mr. Wesley, were recommended to his attention, and time was allowed him to deliberate on the result. Two months, however, had scarcely elapsed before he wrote to Mr. Wesley, informing him that his objections were silenced, and that he was ready to co-operate with him in any way that was calculated to promote the glory of God and the good of souls.”†

Accordingly, on the 2d of September following, assisted by Mr. Creighton, also a presbyter of the English Church, and Dr. Coke,

* Semi-centennial Sermon.

† Drew’s Life of Coke, pp. 63, 64.

he first ordained Richard Whatcoat and Thomas Vasey, to act as presbyters of the societies, and afterward ordained Dr. Coke as superintendent, giving him letters of ordination under his own hand and seal, of which the following is a faithful copy:—

“To all to whom these presents shall come, John Wesley, late Fellow of Lincoln College, in Oxford, presbyter of the Church of England, sendeth greeting:

“Whereas many of the people in the southern provinces of North America, who desire to be under my care, and still adhere to the doctrine and discipline of the Church of England, are greatly distressed for want of ministers to administer the sacraments of baptism and the Lord’s supper, according to the usage of said church: and whereas there does not appear any other way of supplying them with ministers:

“Know all men, that I, *John Wesley*, think myself to be providentially called at this time to set apart some persons for the work of the ministry in America. Therefore, under the protection of Almighty God, and with an eye single to his glory, I have this day set apart as a superintendent, by the imposition of my hands, (being assisted by other ordained ministers,) Thomas Coke, Doctor of Civil Law, a presbyter of the Church of England, and a man whom I judge to be well qualified for that great work. And I do hereby recommend him to all whom it may concern, as a fit person to preside over the flock of Christ. In testimony whereof I have hereunto set my hand and seal, this second day of September, in the year of our Lord one thousand eight hundred and eighty-four.

“JOHN WESLEY.”

Before the doctor sailed from Bristol, at which place this ordination was performed, Mr. Wesley wrote the following letter to the societies in America, in which he explains his motives and designs in this proceeding, and which Dr. Coke was directed to print and circulate upon his arrival in America.

“To Dr. Coke, Mr. Asbury, and our Brethren in North America.

“*Bristol, September 10, 1784.*

“By a very uncommon train of providences many of the provinces of North America are totally disjoined from the mother country, and erected into independent states. The English government has no authority over them, either civil or ecclesiastical, any more than over the states of Holland. A civil authority is exercised over them, partly by the congress, partly by the provincial assemblies. But no one either claims or exercises any ecclesiastical authority at all. In this peculiar situation some thousands of the inhabitants of these states desire my advice, and in compliance with their desire I have drawn up a little sketch.

“Lord King’s account of the primitive church convinced me many years ago that bishops and presbyters are the same order, and consequently have the same right to ordain. For many years I have been importuned, from time to time, to exercise this right by ordaining a part of our traveling preachers. But I have still refused, not only for peace sake, but because I was determined as little as pos-

sible to violate the order of the Established Church to which I belonged.

"But the case is widely different between England and North America. Here there are bishops who have a legal jurisdiction. In America there are none, neither any parish minister. So that for some hundreds of miles together there is none either to baptize, or to administer the Lord's supper. Here, therefore, my scruples are at an end; and I conceive myself at full liberty, as I violate no order, and invade no man's right, by appointing and sending laborers into the harvest.

"I have accordingly appointed Dr. Coke and Mr. Francis Asbury to be joint superintendents over our brethren in North America; as also Richard Whatcoat and Thomas Vasey to act as elders among them by baptizing and administering the Lord's supper. And I have prepared a liturgy, little differing from that of the Established Church of England, (I think the best-constituted national church in the world,) which I advise all the traveling preachers to use on the Lord's day, in all the congregations, reading the litany only on Wednesdays and Fridays, and praying extempore on all other days. I also advise the elders to administer the supper of the Lord on every Lord's day.

"If any one will point out a more rational and Scriptural way of feeding and guiding these poor sheep in the wilderness, I will gladly embrace it. At present I cannot see any better method than that I have taken.

"It has indeed been proposed to desire the English bishops to ordain part of our preachers for America. But to this I object, 1. I desired the bishop of London to ordain one, but could not prevail. 2. If they consented, we know the slowness of their proceedings; but the matter admits of no delay. 3. If they would ordain them now, they would expect to govern them. And how grievously would this entangle us! 4. As our American brethren are now totally disentangled, both from the state and English hierarchy, we dare not entangle them again, either with the one or the other. They are now at full liberty simply to follow the Scriptures and the primitive church. And we judge it best that they should stand fast in the liberty wherewith God hath so strangely made them free.

"JOHN WESLEY."

Dr. Coke sailed with his companions from Bristol on the 18th of September, and landed in New-York the 3d of November. They immediately set out for the south, and "on the 14th of the same month," says the Rev. E. Cooper, "they met Mr. Asbury and about fifteen of the American preachers,* at a quarterly meeting held in Barrett's Chapel, Kent county, Del. I was then a witness with my eyes, my ears, and my heart, of one of the most solemn, interesting, and affectionate meetings. It was in full view of a large concourse of people, a crowded congregation, assembled for public worship. While Dr. Coke was preaching, Mr. Asbury came into the congregation. A solemn pause and a deep silence ensued at the close of the sermon, as an interval for introduction and salutation. Asbury and Coke, with great solemnity and much dignified sensi-

* Mr. Asbury says the 15th.

bility, and with hearts filled with brotherly love, approached, embraced, and saluted each other. The other preachers, at the same time, participating in the tender sensibilities of these affectionate salutations, were melted into sweet sympathy and tears. The congregation also caught the glowing emotion, and the whole assembly, as if struck with a shock of heavenly electricity, burst into a flood of tears. Every heart appeared as if filled and overflowing with love, unity, and fellowship, and an ecstasy of joy and gladness ensued. I can never forget the affecting scene.*

Mr. Asbury thus notices this interesting and affectionate interview, which produced that powerful effect upon the audience described by Mr. Cooper:—

"*Sunday 15.*—I came to Barrett's Chapel. Here, to my great joy, I met those dear men of God, Dr. Coke and Richard Whatcoat. We were greatly comforted together. The doctor preached on, 'Christ our wisdom, righteousness, sanctification, and redemption.' Having had no opportunity of conversing with them before public worship, I was greatly surprised to see brother Whatcoat assist by taking the cup in the administration of the sacrament. I was shocked† when first informed of the intention of these brethren in coming to this country. It may be of God. My answer then was, if the preachers unanimously choose me, I shall not act in the capacity I have hitherto done by Mr. Wesley's appointment. The design of organizing the Methodists into an independent episcopal church was opened to the preachers present, and it was agreed to call a general conference, to meet at Baltimore the ensuing Christmas; and also that brother Garrettson go off to Virginia to give notice thereof to our brethren in the south."‡

This conference met in Baltimore on Christmas eve, and has been denominated the Christmas conference. It was here agreed to form the societies into an episcopal church, with superintendents, elders, and deacons, according to the form sent them by Mr. Wesley in the Prayerbook. Dr. Coke was unanimously accepted in the character of superintendent from Mr. Wesley, and Mr. Asbury was unanimously elected to the same office, and his ordination followed, of which the following is the certificate:—

"Know all men by these presents, that I, Thomas Coke, Doctor of Civil Law, late of Jesus College, in the University of Oxford, presbyter of the Church of England, and superintendent of the Methodist Episcopal Church in America; under the protection of almighty God, and with a single eye to his glory; by the imposition of my hands and prayer, (being assisted by two ordained elders,) did on the 25th day of this month, December, set apart Francis Asbury to the office of a deacon in the aforesaid Methodist Episcopal Church. And also on the 26th day of the same month, did by the imposition of my hands and prayer, (being assisted by the said elders,) set apart the said Francis Asbury to the office of an elder in the said Methodist Episcopal Church. And on this 27th day of

* Cooper on Asbury, pp. 104-5.

† We are not to suppose that Mr. Asbury was "shocked" that these brethren had come to organize the societies in America, for that he had himself requested of Mr. Wesley; but that he was to be one of the superintendents of the newly organized church. This is evident from what follows.

‡ Journals, vol. i, p. 376.

the said month, being the day of the date hereof, have by the imposition of my hands and prayer, (being assisted by the said elders,) set apart the said Francis Asbury to the office of a superintendent in the said Methodist Episcopal Church, a man whom I judge well qualified for that great work. And I do hereby recommend him to all whom it may concern, as a fit person to preside over the flock of Christ. In testimony whereof I have hereunto set my hand and seal, this 27th day of December, in the year of our Lord 1784.

"THOMAS COKE."*

Besides the superintendents, twelve elders were elected and ordained for the societies in the United States, two for Nova Scotia, and one for Antigua, in the West Indies. "The conference," says Bishop Asbury, "occupied a week in its session, debating freely and determining all questions by a majority of votes; they were in great haste, and did much business in a little time. Dr. Coke preached every day at noon, and the other preachers in the morning and evening."

Says one who was a member of this conference, "I doubt if ever there has been a conference held by us at which there was an equal number, in proportion to the whole, so dead to the world, and indeed so gifted and enterprising, as were the preachers of 1784. They had much to suffer in that early period of our history, and especially through our revolutionary struggles.

"Among these pioneers, *Asbury* stood chief, by mutual consent. There was something in his person, his eye, his mien, and in the music of his voice, that interested all who saw and heard him. He was naturally witty and satirical; but grace and good sense predominated: so that he never let himself down beneath the dignity of a man, and a man of God.

"Nearly fifty years have now elapsed since the Christmas conference, and I have a thousand times looked back to that memorable era with pleasurable emotions; I have often said it was the most solemn convocation I ever saw: I might have said sublime, for during the whole time of our being together in the transaction of business of the utmost magnitude there was not, I verily believe, on the conference floor, or in private, an unkind word spoken, or an unbrotherly emotion felt. Christian love predominated, and under its influence we kindly thought and sweetly spoke the same."†

Many persons have very severely blamed, and even abusively reproached, Mr. Wesley for this measure; that he, a mere presbyter, should presume to ordain a bishop! But let it be remembered, that however inconsistently he acted with the views of *others*, yet with his own views, and with the views of the earlier reformer of the Anglican Church, and with those of all the reformers of the continent, as also those of antiquity and Scripture, he was perfectly consistent. For more than thirty-seven years previous to this, even long before there was a society in America to organize, he was convinced of the identity of priests and bishops as to order, and that consequently they have the same right to ordain, by that unanswerable production, Lord King's Account of the Primitive Church. He was, moreover, the *αποστολος* of the Methodist societies, and by virtue of that relation, and by the common consent of the preachers

* Asbury's Journals, vol. i, p. 378.

† Rev. Thomas Ware, Methodist Magazine, vol. ii, p. 102; vol. iii, p. 97.

and people, was also, *de facto*, their *ἐπίσκοπος*, and who, therefore, in the name of Scripture and of common sense, should preside over them, and provide for their wants, but himself?

The argument by which the Methodists usually defend the validity of their episcopacy is thus very briefly and clearly stated by the Rev. P. P. Sandford:—"It has been objected by persons holding high-church principles, that the Methodist episcopacy is invalid, because Mr. Wesley, from whom it emanated, was only a presbyter. To this it may be replied, that some of the leading men among the English reformers, especially Archbishop Cranmer, was of Mr. Wesley's opinion, that bishops and presbyters were originally of the same order. If so, the Methodist episcopacy is valid. Others, who were men of high-church principles, acknowledged that episcopal ordination, though, in their opinion, of divine right, is not absolutely necessary to a valid Christian ministry. And others, again, who would not admit the correctness of the opinion last stated, did nevertheless acknowledge that, in a case of necessity, episcopal ordination might be dispensed with. Now the validity of Methodist episcopacy may be maintained on any or all of these grounds. Mr. Wesley professedly acted on the first; and on that ground there can be no question of his right to ordain. According to the second opinion of some of the English reformers, the validity of Methodist ordination cannot be disputed. But if neither of these could be sustained, the third opinion, which appears to have been admitted by some of the most rigid Episcopalians, will, it is presumed, fully justify the course pursued by Mr. Wesley and the American Methodists. From the facts which have been briefly stated in the preceding part of this discourse, the necessity of the case was such that every candid and unprejudiced mind, it is presumed, will readily acknowledge the propriety of using any lawful means by which the existing evils might be removed. The questions to be resolved were: Shall thousands of Christians live and die without the Christian sacraments, and tens of thousands of the children of Christian parents grow up without Christian baptism? Or shall their stated preachers be authorized to administer these sacraments to them? Now who would hesitate to acknowledge, if necessity can justify a departure from ordination by episcopal succession in any case, that it was justifiable in the case before us? If any should be found who, after considering all the above ground of justification of the course pursued by Mr. Wesley and the American Methodists, still deny that the Methodist episcopacy is valid; and continue to assert that nothing can justify a departure from ordination, by a regular episcopal succession from the apostles; it is presumed that they will find but few among candid and enlightened Christians who will deliberately agree with them; and they are requested to sit down, and make out *their* regular episcopal succession, before they bring the want of it as an objection against the validity of the ministry of the Methodist Episcopal Church."*

The argument from necessity, so frequently urged by the Methodists in favor of their ordination, although not without its force, I think, concedes too much to the Episcopalians, who, I fear, have sometimes been encouraged by it to renew their attacks; for it is an

* Semi-centennial Discourse; Me.h. Mag., vol. vi, pp. 248, 249.

argument which men of bigoted and narrow and contracted views cannot understand, and the force of which they cannot feel. They cannot conceive how the salvation and Christian obedience of thousands of the human family can possibly be placed upon a par with the importance of what we conceive a very questionable point of ecclesiastical order. It would appear that they had rather see sin and error reigning over the minds of a great part of the nation, than that their favorite opinion should be contravened by such an ordination as that of Dr. Coke. For the question is, not whether those poor sheep in the wilderness should be fed by Episcopalian or Methodist pastors, but whether they should be fed at all. The Episcopal clergy had even forsaken their own flocks in the revolution, and how could they take care of the Methodists? The English bishops would not ordain their preachers, and they were left to shift for themselves as well as they could; and in their distress they naturally turned to their own overseer and apostle, the venerable Wesley.

The argument from right, I like a great deal better. This is the ground which Mr. Wesley himself took: that as bishops and presbyters were intrinsically of the same order, and consequently had the same right to ordain; and that as he was not only a regularly ordained presbyter, but also the apostle of the Methodists, and by virtue of that relation was also their spiritual governor, he possessed the right of ordaining pastors for his distressed and destitute followers in America, and which right he exercised in the appointment and ordination of Dr. Coke.

But there is another consideration which has been overlooked by writers on this subject, which in some respects places it in a more elevated point of light, and that is, that it was not only the *right* of Mr. Wesley to ordain ministers for the flock in America, but that it was also his *duty*. By the extraordinary power of God, a large and increasing flock had been folded in this western wilderness, who must be left without an ordained ministry, and without the sacraments, which they are expressly commanded to observe by almighty God, whereby they must be greatly cramped and distressed in their operations, and the prosperity of the work of God and the salvation of thousands hazarded, except Mr. Wesley would send them relief. This case of duty in his mind was clear, and immediately he conferred not with flesh and blood, but performed what he knew to be for the glory of God and the salvation of souls. And the result shows that he was not mistaken; for we hesitate not to say that no single ecclesiastical act since the days of the Reformation has done more for the salvation of those for whom Christ died, and the general advancement of the Redeemer's kingdom, than this same ordination of Dr. Coke. And this is the reason why Satan has stirred up the minds of so many who knew nothing of experimental godliness, but were great sticklers for church order, and even many of evangelical and undoubted piety, but whose minds were held by the fable of succession, to attack and assail this act of his administration more than any thing else he ever did.

But what is also astonishing is, that certain men who have risen up from among ourselves, and who, under God, are indebted to our "fathers" for their salvation, and all they are in the church of God, should presume to call in question the validity of episcopal orders thus derived, and upon which their own are based, and upon which,

of course, they must stand or fall. These men seem to have forgotten that, if they could succeed in demolishing the validity of our orders, theirs must also go with them. They, indeed, remind one of the poor savages of Australia, who, when they are pinched with the cold, tear to pieces their huts for fuel.

But perhaps they may say that it is not so much to the real validity of our orders they object, as to our episcopacy, which they doubt to be of Mr. Wesley's creating. To this it may be answered, that Mr. Wesley was himself an Episcopalian; that he expressly says he believed the episcopal form of church government to be the best; in accordance with which Mr. Drew says, in reference to this same subject, "After revolving all the possible forms of church government in his mind, he could find none so well adapted to the exigencies of their (that is, the American Methodists') condition as that which is episcopal;"* that, in accordance with this, he also "prepared a liturgy, little differing," as he says, "from that of the Church of England," in which are forms of ordination for the making of deacons, elders, and superintendents: and that agreeably with this form he actually ordained Dr. Coke, by the imposition of his own hands, as superintendent of the societies in America, giving him letters of ordination under his own hand and seal; and endowed him with episcopal powers, with the exercise of which he never expressed the least dissatisfaction. That he was offended when the superintendents took the title of bishops is indeed granted. But this was for prudential reasons, or rather those of educational prejudice, which are well known, and which no more affects the argument in question, than whether the words *rex* and *king* signify a man possessing the same powers and privileges.

That this is the view of the subject taken by the English Methodists is evident from a review of Moore's Life of Wesley in the Wesleyan Methodist Magazine, as quoted by Dr. Emory,† in which the writer says, "The author has spent some time in showing that episcopacy, by *name*, was not introduced into the American Methodist society by the sanction of Mr. Wesley, who, though he, *in point of fact*, did *ordain bishops* for the American societies, intended them to be called superintendents."—"To the statement of this as an historical fact, *no objection certainly lies*."—"Mr. Moore candidly enough relieves this by admitting that, *on Mr. Wesley's principle itself, and in his own view*, they were true Scriptural *episcopoi*, and that Mr. Wesley's objection to the *name*, in fact, arose from its association in his mind rather with the adventitious honors which accompany it in church establishments, than with the pre-eminence of labor, care, and privation, which it has from the first exhibited in America, and from which it could not from circumstances depart. According to this showing, the objection was grounded upon no principle, and was a mere matter of taste and expediency. Whether the name had or had not the sanction of Mr. Wesley, is now of the *least possible consequence*, as the episcopacy itself was of his creating."

In addition to this I will also add the testimony of the venerable Thomas Ware, before quoted, where, in giving an account of the Christmas conference, at which he was present, he says, "After Mr. Wesley's letter, appointing Dr. Coke and Mr. Asbury joint super-

* Coke's Life, p. 63.

† See his Reply to Alexander M'Caine.

intendents over the Methodists in America, had been read, analyzed, and cordially approved, a question arose, what name we should take."—"One proposed, I think it was John Dickens, that we should call ourselves the Methodist Episcopal Church. Mr. Dickens was, in the estimation of his brethren, a man of sterling sense and piety, and there were few men on the conference floor heard with greater deference than he. The most of the preachers had been brought up in the Church of England; and all being agreed that the plan of general superintendency was a species of episcopacy, the motion was carried without, I think, a dissenting voice. There was not, to the best of my recollection, the least agitation on this question. Had the conference indulged the least suspicion that the name they were about to take would in the least degree cross the views or feelings of Mr. Wesley, it would have been abandoned; for the name of Wesley was inexpressibly dear to the Christmas conference, and to none more so than to Asbury and Coke."*

Whoever wishes to examine this subject still farther may consult Dr. Emory's Defence of our Fathers, with the Episcopal Controversy, which is about to be republished, and Dr. Bangs' Original Church of Christ, which not only contain the most of what has before been written upon this subject, but also much that is new—the whole written in a very lucid and forcible manner; and which we most sincerely hope will put to rest this long vexed and mooted question, which can do our opponents no possible good, and from which we are not to be moved. We will conclude this part of our article by saying that when those men who have talked so freely of the doings of Mr. Wesley, Dr. Coke, and Mr. Asbury, in this matter—when, I say, their loins shall be as thick as Mr. Wesley's little finger; when they shall have accomplished a *tithe* of the good in the world which Dr. Coke was honored of God in doing; or when they shall have endured a moiety of the sufferings, and performed but the mere beginning of the labors of Asbury for the cause of Christ, let them speak, and we may then possibly be ready to hear them; but till then let them hold their peace.

(To be continued.)

From the Christian Guardian.

ART. IV.—CHRONOLOGY OF METHODISM.

Dear Sir,—As many of our members have but little acquaintance with the rise and progress of Methodism, I have, for their benefit, composed an epitome of Methodist history. It may not only furnish memories vacant, but assist memories furnished. And I wish the sight of this miniature may create in some of our pious and intelligent young men an ardent desire to behold the full-length portrait of Methodism, as drawn and painted in our excellent books. The facts and dates in this table may be relied on, being taken from accredited publications.

Permit me, sir, to mention a thought. If some brother would fur-

* Methodist Magazine and Quarterly Review, vol. iii, p. 98.

nish you with an epitome of the history of Methodism in the United States; another, of its history in Canada; another, of its history in Ireland; another, of the history of Methodist missions; and another would finish the one now inserted, carrying it down to the present time; and the whole, after its appearance in the Guardian, were cast into a broadside, printed, and sold at a low price, it would furnish the poorest member with a short history of his people; might stimulate many to imitate the zealous, disinterested, and generous deeds of those who are

"Foremost of the sons of light,
Nearest th' eternal throne;"

and thus, by conveniently showing what Methodists *were*, would remind Methodists what they *should be*. G. F. P.

Perth, March, 1838.

THE PRINCIPAL EVENTS IN THE HISTORY OF METHODISM IN
ENGLAND, ARRANGED IN CHRONOLOGICAL ORDER.

John Wesley born	1703
Entered Christ Church College, Oxford	1720
Ordained a deacon	1725
Preached his first sermon at South Leigh, Oxfordshire	1725
Elected fellow of Lincoln College	1726
Received the degree of Master of Arts	1727
Ordained a priest	1728
Name of <i>Methodist</i> applied by some students at Oxford University to Messrs. John and Charles Wesley and to two others. These four formed the <i>first</i> Methodist society	1729
Mr. Wesley embarked, as a missionary, for Georgia	1735
Preached extempore first on deck*	1735
Became acquainted with the Moravians	1735
The <i>second</i> Methodist society formed in Savannah	1736
Mr. W. returned to England	1738
Convinced, through Peter Bohler, of unbelief, March 5	1738
He and some Moravian brethren form a religious society, which met in Fetter-lane, London. This he called the <i>third</i> Methodist society	1738
Obtained faith and assurance, May 24	1738
Preached his sermon on "salvation by faith" before the University of Oxford, June	1738
Left England for Hernhuth, in Germany, to visit the Moravian brethren, June 23	1738
Returned September 16	1738
Is assisted by Joseph Humphreys, the first of his lay preachers	1738
Preached first in the open air in England, near Bristol, to about 3,000 persons, April 2	1739
Began his itinerancy this year	1739
Laid the first stone of the first Methodist preaching-house in Bristol, May 12	1739
Preached in Blackheath, June 14th, to 12,000; and on the 27th, on Kennington Common, to 15,000 persons	1739

* This is according to the Journals; but Mr. Myles says that Mr. Wesley first preached extempore in Allhallows Church, Lombard-street, London.

- Commences building Kingswood School, designed as a religious school for Methodist children 1739
- Preached first in Wales, October 15 1739
- Opened the first Methodist preaching-house, called the Foundry, in London, November 11, [first house *built* in Bristol, first *opened* in London] 1739
- Created stewards 1739
- First Hymnbook published, entitled "Hymns and Sacred Poems by Messrs. J. & C. Wesley" 1739
- The Mother Society formed in London, which commenced the United Societies. But coming after the preceding, it is also reckoned the *fourth* Methodist society 1739
- The first lay itinerant preachers were Thos. Maxfield, Thos. Richards, Thos. Westall. These desired to serve Mr. W., and were employed by him in the beginning of 1740
- During the year five others joined in the itinerant work, one of whom was a clergyman 1740
- Mr. W. and seventy-three others separated from the Moravian society in Fetter-lane, and met afterward in the Foundry Chapel, July 23. [The cause of separating was, the Moravians insisting, 1, that there are no degrees of faith; 2, that there is no faith where assurance is wanting; 3, that unbelievers are not to use the means of grace; and 4, that the ordinances are not the means of obtaining grace, but Christ] 1740
- Publishes a sermon against unconditional predestination 1740
- Mr. Whitefield replies. Not agreeing, they separate, and form different societies: the one is the father of the Calvinistic, and the other of the Arminian Methodists 1741
- The sermon of the "Almost Christian" preached by Mr. W. before the University of Oxford, July 25 1741
- Mobs molesting him, the government directed the Middlesex magistrates to enforce the law, if appealed to 1741
- Five preachers joined this year, among whom was John Nelson 1741
- The societies divided into classes, and the office of class leader instituted, February 15 1742
- Band meetings instituted 1742
- Second Hymnbook published 1742
- Quarterly visitation of classes begun in London, and tickets, as marks of approbation, given to members, March 1742
- First watch-night in London, April 9 1742
- Eight successive evenings Mr. Wesley preached on his father's tomb, in Epworth parish, to multitudes, June 1742
- Twelve preachers this year began to travel, one was a clergyman 1742
- The Rules of the societies were published, and entitled "The Nature, Design, and General Rules of the United Societies in London, Bristol, Newcastle-upon-Tyne," &c., May 1743
- Cornwall visited, August 1743
- The Wednesbury riot, October 20 1743
- Twelve preachers this year began to travel: one was a clergyman 1743
- The second Wednesbury riot, February 6 1744

The first conference, held in London, commenced June 25; consisted of six clergymen and four lay preachers, and lasted five days	1744
Mr. W. preached the sermon on "Scriptural Christianity" before the University of Oxford, August 24: his last discourse before that learned body	1744
The Band Rules published, December 25	1744
Ten preachers this year began to travel: three were clergymen	1744
Mr. Grimshaw, vicar of Haworth, unites with the Methodists	1745
Second conference, held in Bristol, commenced August 1, and consisted of ten preachers. Subjects considered were church government, justification, sanctification	1745
Thirteen preachers this year join: one a clergyman	1745
Third conference, in Bristol, May 13: present, eight preachers	1746
Circuits first mentioned this year. The following were the first: London, Bristol, Cornwall, Evesham, York, Newcastle, and Wales. Each was some hundreds of miles in circumference	1746
Probably circuit stewards were now appointed	1746
Eight preachers join: one a clergyman	1746
Fourth conference in London, June 16: present, 17 preachers	1747
Now 22 assistants, and 39 local preachers	1747
Ireland first visited by Mr. Wesley, August 4	1747
Twelve preachers join, one a clergyman	1747
Kingswood school opened for the education (chiefly at first, altogether afterward) of preachers' children, June 24. A yearly collection in the congregations to aid the school commenced, and continued to this day	1748
Mr. W. began the compilation of the "Christian Library," published in 50 volumes	1749
Union again established between Mr. Wesley and Mr. Whitefield	1750
Persecution of the Methodists in Cork	1750
Mr. Wesley married a Mrs. Vizelle: after 20 years' disturbing, she left him, and died 1781	1750
Mr. Thomas Walsh commences traveling	1750
Scotland first visited by Mr. Wesley	1751
James Wheatly expelled the connection: the first expulsion of a preacher. June 25	1751
Disputes respecting union with the Church of England now commenced	1751
Mr. John Bennet and others separated from Mr. Wesley	1751
First conference in Ireland: seven preachers traveled there this year	1752
Five preachers left the connection, and became ministers of Independent congregations. They were eminent men, but there was no provision for their wives and children	1754
At the twelfth conference it was decided not expedient to separate from the church	1751
The Form of Renewing the Covenant first used in the London society, August	1755
The yearly collection for contingencies commenced in the classes	1756

The chapel debt now amounted to nearly 4,000 <i>l</i> .	1756
The 13th conference closed by Messrs. J. and C. Wesley solemnly declaring that their intention was, never to separate from the church	1756
Mr. Fletcher first assisted Mr. Wesley, March 13	1757
Mr. Alex. Mather, the first married preacher taken into the connection, and his wife the first provided for by a fixed sum of money. Her allowance was 4 <i>s</i> . per week, but four guineas a year were afterward added. Before this the families of preachers had a precarious supply: sometimes the stewards attended to, and at other times heeded not, their wants	1757
Mr. Charles Wesley ceased his itinerancy, and settled in Bristol	1757
Mr. Wesley published his Twelve Reasons against separating from the Church of England	1758
At the 16th conference the subject of Christian perfection again largely considered, and soon after Mr. W. published "Thoughts on Christian Perfection"	1759
George III., succeeding his grandfather, declared, in his first speech from the throne, his determination to "maintain the toleration inviolable"	1760
The work of entire sanctification, languishing for 20 years, greatly revived among the Methodists in England and Ireland, and grew for some years	1760
Thomas Maxfield and others separated from Mr. Wesley, who would not countenance their religious extravagances	1763
A Greek bishop ordained one of the preachers	1763
The Twelve Rules of a Helper now first published	1763
The probation of a preacher determined to be one year	1763
The Deed of Trust published and recommended to the societies	1763
"The Preachers' Fund" instituted for relieving old and sickly preachers, or the widows and children of preachers	1763
This year there were 20 circuits in England, 2 in Scotland, 2 in Wales, 7 in Ireland—total 31 circuits	1763
Mr. Wesley wrote his Catholic Letter to the Converted Clergy, entreating them to unite with him in reforming the nation; but they declined	1764
Minutes of Conference now first published	1765
This year 96 preachers occupied 39 circuits, and 24 preachers began to itinerate	1765

[Here ends the first race of Methodist preachers: it began 1739, ended 1765, and included 26 years. This race comprised 220 preachers, a few of whom were only local preachers, but men zealous for the cause. 1. Of this race 15 were clergymen before they became Methodist preachers; and 16 were made clergymen after. 2. There died in the work 83 traveling preachers. 3. There departed from it, from lack of health, or zeal, or support for families, or from change of doctrines, or other causes, 111. 4. Expelled from the office, eight. 5. This race was more noted for ardent piety than extensive learning. Yet some were men of deep erudition; and the most were men of good natural understanding, of sound religious experience, of great knowledge of the Scriptures, and of

- noble spirit. 6. Their ministerial labors were vast, as they usually traveled 20 or 30 miles a day, besides preaching twice or three times. Their zeal astonished the nation, and roused the regular clergy.]
- Mr. Whitefield attended the 24th conference in London . . . 1767
- This year there were 40 circuits, 104 preachers, and 25,911 members . . . 1767
- Quarterly fasting first appointed to the societies . . . 1767
- Mr. Asbury admitted on trial . . . 1767
- Remarkable work of God among the children in Kingswood School . . . 1768
- At the 25th conference a great want of preachers felt . . . 1768
- The celebrated expulsion of six students from the Oxford University for holding Methodistic tenets. Mr. M'Gowan's sermon of "The Shaver" quickly followed . . . 1768
- First resolved that preachers should not work at trades . . . 1768
- North America calling, two preachers went . . . 1769
- Methodism introduced into Newfoundland . . . 1769
- Resolved by the conference that a preacher should receive £ 12*l.* a year for his wife, and 4*l.* for each of his children . . . 1770
- Propositions discussed by the conference, and published in the Minutes, gave birth to the Rev. Walter Shirley's circular; and this gave rise to the long controversy between the Calvinists and Arminians in which Mr. Fletcher was so conspicuous . . . 1770
- Mr. Whitefield died at Newburyport, New-England, Sept. 30; his funeral sermon preached by Mr. Wesley, Nov. 16 . . . 1770
- Mr. Wesley published his "Thoughts on Public Affairs" . . . 1771
- Mr. Shirley and his friends came to the 28th conference to protest against the propositions . . . 1771
- Mr. Joseph Benson admitted on trial . . . 1771
- Messrs. Asbury and Wright sent to America . . . 1771
- Preachers signed "Articles of Union" at this conference and the two next . . . 1773
- Mr. Samuel Bradburn admitted on trial . . . 1774
- Mr. Wesley published his "Thoughts on Slavery" . . . 1774
- Mr. John Crook, a zealous local preacher, visited the Isle of Wight: his preaching followed by uncommon success . . . 1775
- The conference declared, "We all deny that there is or can be any merit, properly speaking, in man" . . . 1775
- In Great Britain and Ireland 155 traveling preachers . . . 1776
- Dr. Coke unites with Mr. Wesley, August 13 . . . 1776
- American colonies revolting, Mr. Wesley published "An Address to the Colonies," and "Observations on Liberty" . . . 1776
- The opinion of the conference was, "That the Methodists are not a fallen people" . . . 1777
- Notices of the deaths of preachers now first published in the Minutes . . . 1777
- First volume of the Arminian Magazine published . . . 1778
- The New Chapel in London opened, November 1 . . . 1778
- The first general decrease of members and collections . . . 1779
- The Foundry Chapel now forsaken . . . 1779
- Mr. Henry Moore admitted on trial . . . 1779
- The large Hymnbook published. Dated Oct. 20, 1779 . . . 1780
- Mr. Wesley wrote and published an address to the members

and friends of the Methodist societies, requesting aid for the Preachers' Fund; and the people cheerfully contributed .	1781
Agreed, That no more married preachers be called to itinerate, as we have neither money nor houses for any more wives	1781
Mr. Wesley preached to a congregation of 23,000 persons in Gwenap pit, Cornwall, September 1	1781
Dr. Coke delegated to hold a conference in Dublin. In Ireland there were 25 circuits, 34 preachers, and 6,472 members	1783
Trustees of Bristol Chapel desired to choose their preachers	1783
Mr. Adam Clarke admitted on trial	1783
Dr. Coke requested to travel through England, to procure the settlement of the preaching houses on the Methodist plan	1783
Mr. Wesley visited Holland	1783
Consultation about sending missionaries to the East Indies; but it was deemed, at present, inexpedient	1784
Deed of Declaration executed, constituting 100 preachers "The conference of the people called Methodists," February 28	1784
Four preachers, offended by the Deed, left the connection .	1784
Trial of preachers lengthened to four years	1784
Methodism introduced into Jersey by a gentleman named Brackenbury	1784
Dr. Coke ordained by Mr. Wesley, and sent to superintend the societies in North America	1784
Rev. Mr. Perronet, vicar of Shoreham, died May 9	1785
Sunday schools, begun 1784, recommended to the societies for their adoption, by Mr. Wesley	1785
Rev. John Fletcher, vicar of Madeley, died August 14	1785
Mr. Wesley ordained three preachers for Scotland	1785
At the 43d conference Mr. Wesley advised the preachers never to preach a funeral sermon but for a person eminently holy*	1786
W. Bramwell and Jon. Edmondson admitted on trial	1786
Two preachers left in the West Indies by Dr. Coke: now commenced the West Indian mission	1786
Mr. Wesley again visited Holland	1786
The Conventicle Act not being repealed, Mr. Wesley was induced to have preachers and preaching houses licensed	1787
Mr. Wesley ordained three other preachers	1787
Mr. Charles Wesley departed this life, March 29	1788
A conference, first and last time, held in Scotland	1789
Trustees of Dewsbury Chapel, claiming the right of rejecting preachers, and meeting with a denial, withheld their chapel, and another chapel was built	1789
Rules published by Mr. Wesley for "Strangers' Friend Societies:" a charity begun by the Methodists in London in 1784	1790

* A resolution embracing the same sentiment passed the Conference in New-England in 1777. Why the general departure from this example and the above advice?

- Mr. Wesley preached his last field-sermon at Winchelsea,
 September 1790
 Attended the 47th conference, the last he visited . . . 1790
 Now the connection had greatly increased: there were in
 England 65 circuits, 195 preachers, 52,832 members.
 Ireland 29 67 14,106
 Wales 3 7 566
 Scotland 8 18 1,086
 Isle of Man 9 3 2,580
 West Indies 7 13 4,500
 British America . . 4—125 . . 6—299 . . 800—76,470.
 Mr. Wesley preached his last sermon at Leatherhead, from
 "Seek ye the Lord while he may be found," &c., Feb. 23 1791
 Sickened Feb. 25; died, March 2, in the 88th year of his age
 and 65th of his ministry; and buried March 9 1791
 [Here ends the second race of Methodist preachers: it lasted 25
 years, and embraced 476 men. 1. This body possessed more know-
 ledge than the preceding. 2. Nine were clergymen before they be-
 came Methodist preachers; and nine were made such after. 3. The
 members increasing, the circuits were contracted, and the preach-
 ers more at home. 4. As the preachers were now better known,
 they were less persecuted. 5. During this period the circuits, mem-
 bers, and preachers trebled the number of the former period.]
 The 48th conference assembled at Manchester: more than
 200 preachers present. Mr. W. Thompson, a preacher for
 34 years, the first president; and Dr. Coke, the secretary 1791
 Married men, becoming preachers, required to possess an
 income to support their wives independently of the con-
 nection 1791
 Connection agitated on the union with the Established
 Church: the conference resolved to follow strictly Mr.
 Wesley's plan 1791
 Mr. Wilberforce sent a present of 102 volumes on the slave
 trade, and a letter, to the conference, desiring them to as-
 sist in petitioning for the abolition of the trade in negroes;
 they cheerfully complied 1791
 The circuits now formed into districts, each to have not less
 than three, nor more than eight circuits 1791
 The 49th conference assembled in London; Mr. Alexander
 Mather, president 1792
 Dispute with Dr. Whitehead concerning the "Life of Mr.
 Wesley" 1792
 Seditious publications causing national uneasiness, the con-
 ference resolved, "None of us shall speak lightly or irre-
 verently of the government" 1792
 Decided by lot that the societies this year should not receive
 the sacrament from the preachers 1792
 Conference addressed the people for the first time . . . 1792
 Preachers' sons not admitted into Kingswood School to re-
 ceive each 12*l.* per annum for education 1792
 The conference addressed Mr. Asbury and the American
 preachers on the division caused by one of the West India
 missionaries in Charleston 1792
 His majesty annulled the act of the assembly of St. Vincent,

- which act prohibited any but Church ministers from preaching, unless licensed, under rigorous penalties . . . 1793
- Those societies unanimously desiring the sacrament from their preachers, allowed the privilege . . . 1793
- Resolved, that every preacher desisting from traveling be considered for four years a supernumerary, then superannuated . . . 1793
- The first general collection for missions . . . 1793
- The 51st conference affectionately entreated all the brethren, in the name of God, to honor the king . . . 1794
- The ordinances granted to 93 places in England . . . 1794
- Trustees of two chapels in Bristol forbade Mr. Henry Moore the right of preaching in them, because *they* had not appointed him . . . 1794
- The plan of pacification formed . . . 1795
- Alex. Kilham, being contentious, expelled by the conference 1796
- Every circuit recommended to provide the horse or horses necessary for the preachers . . . 1796
- Second general collection for missions . . . 1796
- The exchange of preachers between England and Ireland ceased . . . 1797
- A declaration, expressive of approbation of existing rules, signed by 145 preachers. Three refused to sign, left the conference, and joined Kilham: and together they formed "The New Itinerancy." Many discontented and troublesome members joined them . . . 1797
- Resolved, that chairmen of districts be chosen by the ballot of conference after the appointments are read; and that superintendents invite the chairmen, on important occasions, to their quarterly meetings . . . 1797
- Trustees of some chapels unfaithfully surrendering them to Kilham's followers, a general collection ordered through the societies for erecting new chapels . . . 1798
- English conference sympathizes with and helps the Irish preachers, suffering from the rebellion . . . 1798
- The royal assent refused to a law passed in Jersey, banishing all refusing to perform military exercises on the Lord's day . . . 1798
- The Preachers' Fund merged into "The Itinerant Methodist Preachers' Annuity." [This fund was fed by legacies, donations, annual subscriptions from members or friends, and by admission fees, annual subscriptions, and occasional fines, from preachers. It gave to a supernumerary or superannuated preacher, or his widow, 24 guineas per annum; but to a preacher traveling twenty years, 30 guineas] . . . 1799
- "The Preachers' Friend Society" instituted. [This fund was begun and conducted by the people. It originated among some members in London; was designed for the "casual relief of itinerant Methodist preachers, and their families, when in sickness, or otherwise distressed;" was encouraged by many wealthy members throughout Great Britain, and paid, in 1801, to preachers in distress, the sum of 240*l*.—a noble manifestation of the love the British Methodists

- entertained for their ministers, and is like the love the Galatians entertained for St. Paul] 1799
- Messrs. Jabez Bunting and Robert Newton admitted on trial 1799
- The conference removed the care of the missions from Dr. Coke to themselves 1799
- An address to the king, on the attempt to shoot him, presented by the conference, August 1800
- A mission in North Wales appointed 1800
- The conference, pressed for money, entreat, in their address, the societies for additional aid 1800
- The distress of the connection continuing, the conference sent an address to the societies, urging them to raise 6d for each member to pay a debt of 2,000*l*. [The circuits being deficient in paying the preachers, and the Contingent Fund supplying the deficiencies but partially, caused this debt. The societies generously contributed, and the preachers had their embarrassment removed by 2,661*l*. 18*s*. 2½*d*.]
- Mr. Wm. Percival, a preacher of 30 years, died. His friends in different circuits subscribed 500*l*. for his widow 1803
- The claim of local preachers to exemption from civil or military offices condemned by conference 1803
- The first committee for guarding privileges appointed 1803
- Conference determined that women ought not to preach; but if any believe they have an extraordinary call, they must address only women 1803
- A committee appointed to attend to the business of missions 1804
- The victory of Trafalgar led to the "Patriotic Fund," for widows and children: into which the Methodists threw 2,000*l*. 1805
- State of the connection in the 63d year of Methodism: 217 circuits, 589 preachers, and 149,660 members. The four collections produced 10,772*l*. 0*s*. 9*d*., viz.:—
- | | | | | |
|------------------------------|--------|----|---|------|
| Kingswood School collection | 12,676 | 12 | 0 | |
| Superannuated Preachers' do. | 1,922 | 7 | 6 | |
| Contingent Fund do. | 3,263 | 16 | 9 | |
| Missionary do. | 2,909 | 4 | 6 | 1806 |
- Mr. Joseph Pawson died, after traveling 43 years 1806
- Mr. Jos. Cook, for peculiarly explaining the doctrines of justification and the Spirit's witness, excluded by the conference. In consequence he made a breach in the Rochdale society 1806
- The Committee of Privileges ordered to commence a suit at law for the recovery of chapels in the possession of Kilham's followers; and they were recovered 1806
- A collection for the Bible Society ordered in the principal congregations, which amounted to 1298*l*. 16*s*. 1807
- Agreed that no preacher shall return to a circuit, unless absent 8 years 1807
- Camp meetings judged highly improper for England 1807
- Mr. Clarke addressed the societies for increased aid to the Superannuated Preachers' Fund. The Methodists felt his arguments, and the collection was increased more than 500*l*. 1807
- All the chapels required to have conveniences for kneeling 1808

A chapel fund projected	1808
Mr. Richard Watson admitted on trial	1808
No preacher to stay more than two years on a circuit, unless in some special case	1809
His majesty repealed a persecuting law passed by the assembly of Jamaica	1809
The pecuniary distress of the conference being again great, they resolved on no collections for chapels, but in lieu thereof collections for paying the public debt. This extraordinary call brought 3,454 <i>l.</i> 8 <i>s.</i> 3 <i>d.</i> : another proof of the love of the people for their preachers	1810
Superintendents recommended to co-operate with a committee in London in disseminating religious tracts through the nation	1811
The conference resolved on having a second school for educating the sons of preachers, and purchased "Woodhouse Grove." The whole expense estimated at 6,000 <i>l.</i> [By the next conference the preachers and people had subscribed 7,231 <i>l.</i> 17 <i>s.</i> 2 <i>d.</i>	1811
Lord Sidmouth's bill defeated	1811
At this time there were 350 circuits, 852 preachers, and 197,401 members: being an increase of 232 circuits, 533 preachers, and 120,433 members, since Mr. Wesley's death	1812
The four collections this year amounted to 15,846 <i>l.</i> 14 <i>s.</i>	1812
Mr. Wm. Toase and two others preached among the French prisoners with much success	1812
The number of Methodist chapels in England was 1,286; in Wales 85; in Scotland 25; in the British isles 33; and in Ireland 145	1812

For the Methodist Magazine and Quarterly Review.

ART. V.—CONSIDERATIONS IN FAVOR OF THE STUDY OF THE
ANCIENT CLASSICS.

BY CHARLES H. LYON,

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"Select Orations of Cicero; with an English Commentary, and Historical, Geographical, and Legal Indexes." By Charles Anthon, LL.D., Jay-Professor of Ancient Literature in Columbia College, New-York. Harper & Brothers, 1838.

THE name of Charles Anthon is permanently identified with the literature of Greece and Rome. The student of antiquity can scarcely glance at his library without being reminded of his obligations to that distinguished scholar. His labors have contributed more to augment and enrich the stock of ancient lore in this country than those of any other single individual. To the votary of classical literature his criticisms and illustrations are an invaluable treasure, and display a degree of scholarship and research which he alone knows how to prize.

It is too commonly the fate of those who pursue the least frequented walks of literature to fail of receiving the just reward of

their efforts. Their works, of whatever degree of merit, are confined within a narrow circle beyond which they are scarcely known and never appreciated. Toiling in a field that is but little cultivated they have but few coworkers, few followers, and few admirers. However successful their efforts, however great their attainments, however able their productions, they win but few golden opinions from the bulk of mankind, and their names are scarcely heard without the limits of their own sphere of action. But what the fame of the scholar wants in diffusion is made up in perpetuity. He has the sympathy and admiration of *kindred* minds through all succeeding ages.

If the name of our author is not familiar in every circle, if it is not as often heard in the parlor as in the study, his merits as an antiquarian and a critic are not the less *known* to the general scholar, nor the less *appreciated* by the lover of classic lore. The volume which we have before us is one of the professor's latest productions, and belongs to his "series of classical works for schools and colleges now in the course of publication." The series, we understand, will consist of about thirty volumes, of which five are now published and may be regarded as specimens. In addition to these, Professor Anthon has already enriched the classical literature of both hemispheres by other productions of his prolific pen. His edition of L'Emprier's Classical Dictionary has superseded every other work of the kind in this country and in England; the first edition of his Horace (which was subsequently abridged) is the most learned and elaborate American classic that has yet appeared; and the Greek Grammar of Dr. Valpy derives its chief value from the additions which he has made to it. These and other critical and scholar-like productions attest the patient research and profound erudition of that remarkable man.

If he who vindicates ancient learning by the acuteness of argument or the force of eloquence thereby advances its interest, still more does he who renders that learning more attractive, and facilitates the student's progress in it, by removing the asperities that obstruct his path. If he renders a service to ancient literature who, by showing its importance, persuades men to overcome the obstacles to its attainment, yet more does he who, by diminishing those obstacles, renders the attainment less difficult. This is the peculiar merit of Professor Anthon. He has conferred a benefit not more upon the ancient classics than upon the cause of sound learning, by facilitating the acquisition of the Greek and Roman tongues, and rendering the wit and wisdom of antiquity more accessible to the many than they have hitherto been.

"If there be any one cause," he observes in the preface to the work before us, "which has tended more powerfully than the rest to bring classical studies into disrepute among us, it is the utter incompetency of many of those who profess to be classical instructors. It is very natural that such preceptors should be strongly averse to bestowing too much assistance upon their pupils; and perhaps it is lucky for the latter that such a state of things should exist; but certainly, for the credit of our common country, it is high time that some change should be effected, and that if the learner cannot obtain from oral instruction the information which ought to be afforded him, he may procure it at least from the notes of his text-

book. We may be very sure of one thing, that the style of classical instruction which prevails at the present day in so many of our colleges and seminaries of learning, of translating merely the language of an ancient author, without any attempts whatever at illustration or analysis, will never produce any fruits either of sound learning or intellectual improvement."

The evil here alluded to is one of no trifling magnitude. That "the style of classical instruction which prevails at the present day" is much less thorough than it ought to be, and is productive of serious injury to the literature of antiquity, is a truth confirmed by too many illustrations. But while Professor Anthon deplores the evil, he is also doing much to cure it. The style of his illustrations and the character of his commentaries, while they render essential aid to the pupil by increasing his interest in, and facilitating his progress through, the ancient writers, are no less calculated to stimulate the instructor to aim at a higher standard of teaching.

The volume before us contains a brief but well written account of the life and writings of Cicero, and a copious commentary, occupying nearly twice the space of the text. Its value is also much enhanced by the addition of indexes illustrating the biography, history, geography, and laws of the republic at the time in which the author lived. "If there be any author," the editor justly observes, "that stands in need of full and copious illustration, it undoubtedly is Cicero, in the orations which have come down to us. The train of thought must be continually laid open to the young scholar, to enable him to appreciate, in their full force and beauty, these brilliant memorials of other days; and the allusions in which the orator is so fond of indulging must be carefully and fully explained. Unless this be done, the speeches of Cicero become a dead letter, and time is only wasted in their perusal."

The character and writings of Cicero will be studied with intense interest as long as eloquence, philosophy, or literature shall be held in esteem among men. His versatile talents, his untiring zeal in the pursuit of knowledge, his varied attainments, and, above all, the unequalled success with which he cultivated the rhetorical art, have imparted a splendor to his name, and an interest to his biography, which it is the lot of but few to acquire. Whether we estimate his eloquence by the impressions produced upon the minds of his hearers, or by the more deliberate opinion of his countrymen, or by the still more impartial opinion of later posterity, there is but one judgment recorded, and that judgment assigns to the "man of Arpinum" the first place in oratory.

Agreeable as the task would be to analyze the character and productions of such a man, it does not come within our present design. Without, therefore, discussing any farther the merits of either Cicero or his commentator, we pass to a theme possessing for us a still greater interest—the *value of the ancient literature*.

The considerations favorable to the study of the Greek and Latin tongues will be found, upon reflection, more numerous and weighty than a slight view would lead us to suppose. For the sake of clearness and brevity we shall consider them under two heads:

I. The advantages *necessarily* resulting from the study of those languages.

II. The treasures of knowledge laid open by an acquaintance with them.

I. The benefits which the student derives, *as a matter of course*, from these pursuits, are neither few nor unimportant. Yet being of a more latent kind they are the less perceived, and therefore fail to be appreciated as they deserve.

1. In the first place, he acquires, while learning the mere *words* of the ancient tongues, a fund of knowledge applicable to a variety of purposes, and in some pursuits essentially important. It is true that words are but the signs of ideas, and that when dissociated from these they are destitute both of meaning and of value. But it is not in this abstract view that they are made the object of study. The utility and importance of a thorough and extensive acquaintance with words in every department of knowledge are too obvious to need illustration, and the benefit which the student of antiquity derives from such an accession to his learning forms no slight argument in favor of the pursuit in which he is engaged. His familiarity with the etymology of the dead languages renders more extensive and accurate his knowledge of the words of his own tongue. The great number of Latin and Greek roots which enter into the composition of the latter makes it an object of no slight importance, even to the mere English scholar, to make himself acquainted with them. It is, indeed, the surest, if not the only way, for the inheritor of the English tongue entirely to master his vernacular. An intimate and thorough acquaintance with *any* language implies an accurate knowledge of the derivation and radical import of the words which compose it. There are, however, in our own tongue a multitude of words with which such an acquaintance can only be obtained by tracing them to their sources in the languages of Greece and Rome. He, therefore, who would be thoroughly grounded even in his household dialect will accomplish that object most effectually by studying the etymology of antiquity. But besides this most obvious advantage, the youthful scholar, while studying the ancient vocabularies, is laying the foundation for the easy acquisition of all the languages derived from them. He who desires to learn the modern tongues, if he engage in the pursuit of them with the advantage of a previous acquaintance with classical literature, will realize the utility of the latter when he finds his progress through the languages of modern Europe greatly assisted, and the time and labor he would have to expend in learning them materially diminished. Let it then be remembered "how much an acquaintance with one language facilitates the acquisition of a second and a third; what essential aid a knowledge of the *ancient* affords to the study of the *modern* tongues, as respects the utility of which there is no dispute; and that it is difficult, if, indeed, it be possible, to know well even our own language otherwise than through the medium of the Latin and the Greek."

Again: the utility of a critical knowledge of radical words, and of the derivatives formed from them, is clearly exhibited in the study of *linguistic* or comparative philology—a science which has done much to explode "those absurd opinions relative to the origin and classification of communities which are now slowly passing away from the world of letters, and are giving place to a more rational and legitimate spirit of research." In tracing the origin and settlement of nations an acquaintance with the roots of the ancient languages is indispensable. It is an auxiliary for which there is no substitute. The aid of history can scarcely be brought to the inves-

tigation of a people's rise and progress at a period which is itself anterior to the earliest historic record. It is only by cautiously and patiently comparing the words which compose their respective languages that we are enabled, in the absence of historical evidence, to arrive at any degree of certainty respecting the localities, migrations, and affinities of the primitive races of mankind. "Elevated to the rank of a science," says Professor Anthon, in an able disquisition on the study of language, "she proceeds to solve all problems relative to language on the surest and most philosophical principles. Does a philologist of this school wish to determine whether any affinity exists between two races or nations? He examines the vocabulary of each, and if he find that such terms as express the more immediate ties of relationship, the principal parts of the human frame, the heavenly bodies, the leading phenomena of nature, and the primary numbers, are either identical in their roots, or very nearly so, he concludes that these two nations sprang undoubtedly from one common source. It makes no matter how far they may be separated from each other by geographical position. Chance may produce a coincidence in three or four expressions, but never in three or four hundred." In like manner he discovers an analogy between the arts of government, of war, or of husbandry of different nations, by tracing an identity or strong resemblance in the terms which have reference to those arts respectively, and infers from such analogy an intercourse between the two nations or a community of origin. Thus the science of comparative philology renders a most important service to the study of history by supplying chasms in the latter, and enabling us to carry back our inquiries to a period more remote than even the earliest mythic accounts. Surely, then, a branch of study so intimately connected with philology as classical literature, and shedding light upon the history of the darkest periods, is deserving of the most liberal encouragement.

There is another advantage arising from an acquaintance with the mere *words* of the Latin and Greek, which ought not to be overlooked. The scholar is rendered at once familiar with the nomenclature of science, and with the whole technology of the legal and medical professions. "The very language of science," says Professor Moore, "is derived from Greece and Rome; and the zoologist, the botanist, the mineralist, the chymist, and others will bear witness to the necessity of some acquaintance with the ancient tongues to a clear understanding even of the terms of art." Languages which possess qualities that have caused them to be incorporated into the different branches of science, or extensively used in professional practice, ought not indeed to be proscribed as useless and unprofitable.

In reference, however, to the benefits here contemplated as arising from a knowledge of the *words* of the ancient languages, it is to be observed that they do not result from a mere acquaintance with the Greek and Roman vocabularies. They can only be fully realized by a thorough familiarity with the etymology of those tongues—by such a knowledge of words as it is almost impossible to acquire without learning the languages themselves.

2. Another advantage *inseparably connected with* the study of the ancient classics is the thorough knowledge of grammatical principles. This the student cannot fail to obtain. The easy simplicity

of the one, and the philosophical structure of the other of these languages, as well as the peculiar idioms of both, render them the most effectual, and, in the opinion of some, the only medium for the attainment of this object. By studying their inflections and construction the mind of the scholar is led to a more perfect understanding of the principles of his own tongue, and to a fuller comprehension of the philosophy of language, than he could by any other means attain to. When he has once mastered the principles of *universal grammar*, he has laid the foundation for the easy attainment of most other languages. The value of this acquisition, and the utility of the classics as auxiliary to it, we presume that none will deny. The intimate connection between the philosophy of language and the philosophy of mind stamps upon the former a degree of importance which no enlightened mind can fail to appreciate.

3. Again: the scholar, in his progress through a course of classical studies, acquires *necessarily* a vast store of useful knowledge which he would not otherwise possess. He imbues his mind with a more thorough and intimate acquaintance with the history of antiquity than he could possibly obtain from any modern writer, or from the most learned and correct translations. He learns the manners and customs, the laws, religion, opinions, arts, and sciences of the ancients with a degree of minuteness and accuracy to which the mere English scholar never attains, but which is yet essential to the profitable reading and right understanding of the history of those times. Without such auxiliary knowledge to illustrate it, what is the value of history? It is this collateral information which renders it intelligible, and makes it useful. Without this, its character would be entirely changed, and its most important end defeated. "The student," says Dr. Moore, "spends much time in learning words, no doubt; but he cannot learn the signs without at the same time gaining some acquaintance with the things signified. Does he not learn the history, geography, and chronology of the ancient world; the civil, military, and religious institutions, the private life, manners, and customs of the most interesting nations of the earth, as also the wisest systems of philosophy and morals that unassisted human reason has been able to invent? Does he not become acquainted with the most sublime and beautiful monuments of human wit and genius? And is it possible that all this should be unattended with most sensible advantage?" Indeed, the advantage thus resulting to the youthful scholar is too obvious to be questioned, and too important to be disregarded. They who underrate the knowledge thus gleaned in the pursuit of classical literature, and affect to consider it superfluous, might urge the same objection, with equal plausibility, against every kind and degree of knowledge that do not immediately become a source of lucre.

4. But the chief excellence of the study which we recommend, and that which gives it its highest value to man as a rational being, consists in its influence on the mental character. It is a most important medium of intellectual training—that training "in which the individual is cultivated, not as an instrument toward some ulterior end, but as an end unto himself alone; in other words, in which his absolute perfection as a man, not his relative dexterity as a professional man, is the scope immediately in view."

All the uses and benefits of study may be summed up under two

heads, viz.: the *forming* and the *furnishing* of the mind. Every branch of knowledge to which the scholar applies himself produces its designed result either by giving scope for the exercise of his intellectual powers, and thus invigorating the mind, or by supplying the memory with facts, which constitute the nutriment of the mind, or else in both these ways combined. But the mere acquisition of facts, unconnected with the proper exercise of the judgment, is seldom productive of real benefit, and liable to be attended with positive injury. It is true that a knowledge of facts is an indispensable element of intellectual culture; but their value entirely depends upon the manner and amount in which they are received. If they accumulate too rapidly, they clog the intellect, so to speak, and retard its operations. If, while the memory is treasuring them up, the understanding be not vigorously employed in arranging and classifying them, in comparing them together and determining their relative importance, the mind will be oppressed and distorted, instead of strengthened and developed. The chief aim of education—that which is admitted to be its most important object—is the harmonious evolution of the faculties. In this lies the perfection of our nature. Every branch of study, therefore, which contributes to this end possesses an intrinsic importance which entitles it to the highest consideration; while, on the other hand, the advantage of those studies which lack this quality may, for that reason alone, be justly suspected. “It is an ancient and universal observation,” says an able living writer, “that different studies cultivate the mind to a different development; and as the end of a liberal education is the general and harmonious evolution of its capacities in their relative subordination, the folly has accordingly been long and generally denounced which would attempt to accomplish this result by the partial application of certain partial studies. And not only has the effect of a one-sided discipline been remarked upon the mind in general, in the disproportioned development of one faculty at the expense of others; it has been equally observed in the exclusive cultivation of the same faculty to some special energy, or in relation to some particular class of objects. Of this no one had a clearer perception than Aristotle; and no one has better illustrated the evil effects of such a cultivation of the mind, on all and each of its faculties.”

That the study of the ancient classics contributes most essentially to the full and equal development of the intellectual powers is proved by long experience, and attested by all who are competent to judge. The study of language in general, and of the Greek and Roman tongues in particular, (for from these the philosophy of language is most effectually learned,) is one of the most useful exercises of the understanding, and eminently calculated to impart vigor and acuteness to the faculties. This is the opinion alike of scholars, critics, statesmen, and philosophers; and he must have unbounded confidence in his own pretensions who presumes, in the face of such authority, to disparage these pursuits, or deny their utility.

The opinion of so celebrated a critic and scholar as Madame De Stael, on this point, deserves to be quoted. In comparing the effects of classical studies with mathematical, she observes, “The study of languages, which in Germany constitutes the basis of education, is much more favorable to the evolution of the faculties, in the earlier age, than that of mathematics or of the physical sciences. * *

There is, no doubt, a point at which the mathematics themselves require that luminous power of invention without which it is impossible to penetrate into the secrets of nature. At the summit of thought the imaginations of Homer and of Newton seem to unite; but how many of the young, without mathematical genius, consecrate their time to this science! There is exercised in them only a *single faculty*, while the *whole moral being* ought to be under development at an age when it is so easy to derange the soul and the body in attempting to strengthen only a part."

Von Weiller, a distinguished German philosopher, and president of the Royal Institute of Studies in Munich, also bears decided testimony to the superiority of classical pursuits over mathematical. "Mathematics and Grammar," he remarks, "differ essentially from each other in respect to their efficiency as general means of intellectual cultivation. The former have to do only with the intuitions of space and time, and are, therefore, even in their foundation, limited to a special department of our being; whereas the latter, occupied with the primary notions of our intellectual life in general, is co-extensive with its universal empire. On this account the grammatical exercise of mind must, if beneficially applied, precede the mathematical. And thus are we to explain why the efficiency of the latter does not stretch so widely over our intellectual territory; why it never develops the mind on so many sides; and why, also, it never penetrates so profoundly.—The best of our former *real scholars*, when brought into collation with the *Latin scholars*, could, in general, hardly compete with the most middling of these—not merely in matters of language, but in every thing which demanded a more developed faculty of thought."

To illustrate the *manner* in which these studies cultivate and improve the mental powers would exceed the limits of our present design. The following excellent remarks of Professor Pillans, of the University of Edinburgh, may, however, properly be added to the authorities already quoted, both on account of their justness and truth, and of the weight which attaches to the name of their author: "The ancient languages, from the circumstance of their incorporating the expression of various relations among objects and ideas into the words themselves, derive two advantages: first, by avoiding a crowd of such little words as encumber our diction they acquire a pomp, sonorousness, and condensation of meaning—'a long resounding march and energy divine'—which we cannot look for in our modern dialects; and, secondly, they admit a variety in the collocation of words, and a freedom of transposition, which materially contribute, in the hands of an accomplished writer, both to mould his periods into the most perfect music and melody to the ear, and, what is of more consequence still, to present them in the most striking forms to the understanding and imagination of his reader.

"It is, indeed, a great and just boast of these languages, that this liberty of arrangement enables the speaker or writer to dispose his thoughts to the best advantage, and to place in most prominent relief those which he wishes to be peculiarly impressive; and that thus they are pre-eminently fitted for the purposes of eloquence and poetry. It is owing to the same peculiarities in the structure of the ancient languages, that the writers in them were enabled to construct those long and curiously involved sentences which any attempt

to translate literally serves only to perplex and obscure; but which presented to the ancient reader, as they do to the modern imbued with his taste and perceptions, a beautiful, and, in spite of its complexity, a sweetly harmonizing system of thoughts. I have already alluded to the exertion of mind required to perceive all the bearings of such a sentence, as to an exercise well fitted for sharpening the faculties; and this view of the ancient tongues—considered as instruments of thought widely differing from, and in most respects superior to, our own—is one which recommends them to be used also as instruments of education.”

When we consider that to these authorities may be added the names of Leibnitz, of Newton, of Milton, of Pitt, and a host of others no less distinguished for genius and learning, we own it confounds us, that men of immeasurably inferior capacities and humbler attainments should be so forward to gainsay these pursuits and decry their importance; and, especially, that men who neither understand, nor can appreciate them, should join in the proscription! Surely the cause of classical literature and liberal learning rests on too secure a foundation to be seriously affected by such an opposition. Its own intrinsic merit is sufficient to sustain it; and while it has, in addition, the concurrent testimony of the wisest and greatest men in its favor, it cannot suffer much from the fact, that some persons either cannot or will not perceive its advantages.

For the Methodist Magazine and Quarterly Review.

ART. VI.—CALM REVIEW OF THE ARTICLE ON THE “EXISTENCE
AND FALL OF SATAN,” &c.

BY REV. S. COMFORT.

THE last number of the Review contains an article on “the existence and fall of Satan and his angels,” in which the writer advances a theory on that dark and mysterious, though vastly important subject, which is in some respects entirely new. He claims, however, nothing more for the distinctive parts of his proposed system than that “the reader will receive with patience, and weigh with candor, his remarks;” and surely the subject is one of too much gravity, and involves considerations and bearings of too serious moment, to be disposed of in any other way. The author of the “propositions” has unquestionably bestowed much both of thought and labor on the subject on which he has projected his new theory; and he will probably have the satisfaction of gaining some proselytes to his doctrine. But however it may be regarded by others, for my own part I cannot but consider this new theory as being open not only to criticism, and encumbered by what, to my understanding, amounts, if not to an insuperable objection, at least to a difficulty of considerable magnitude. I have waited since I first read the article in the Review to see the subject taken up by some abler and more experienced pen; but, so far as I have seen, nothing has yet appeared. The silence of others, and, as I conceive, the importance of the subject, have induced me to submit the subjoined remarks to your disposal.

For all our actual information on this subject, and all others of a kindred nature, we are indebted exclusively to divine revelation. It is impossible to trace the lines of unrevealed truth while aided only by the dim light of mere reason, philosophy, and speculation; commencing in uncertainty, we shall be almost certain to end in error and disappointment. Indeed, what else must be the inevitable result of all speculative theories, in whole or in part, just so far as they are based upon any foundation which is not clearly authorized by a sober and consistent construction of the doctrines taught in the "lively oracles?" The most ingenious speculations and the most nicely adjusted theories generally leave the honest inquirer after truth precisely where they found him, if indeed they do not overcast his mind with an impervious haze which only serves to obstruct and intercept the diffusive rays of revealed truth. The moment we advance a step beyond the clear and well defined precincts of revelation, we exchange actual *terra firma* for the restless, tossing waves of the ever troubled sea of bold and boundless speculation; or we mount the aerial regions, where dazzling fancy and unchastened and restive imagination may play and wander in their unrestrained excursions until they reach the distant point beyond the utmost orbit known and traversed in the great revolutions of the system of revealed truth, and, in the conception of the poet,

"Where gravitation turns the other way."

But of all the subjects within the most expanded grasp of the human intellect, from the nature and tendency of most, if not all of those doctrines which are properly comprehended in the system of divine revelation, none are so unsuitable to be treated as subjects of speculation. And for two reasons: some subjects included in politics, metaphysics, and philosophy, after all the light which science and the researches of ages have shed upon them, are but floating and chimerical speculations still; and as such they seem destined to remain, since the theory which has been built up into a well arranged system by the labor and skill of an author of one age is exploded, the superstructure prostrated, and the materials scattered by those who succeed him in the next; and because the practical consequences of the most erroneous and absurd speculations on such subjects, even the most deleterious in their nature and tendency, are not to be compared with those consequences which may be the result of the same cause when applied to subjects connected with divine revelation. On all such subjects our highest wisdom, our greatest dignity, our only safety from error, consist in knowing *when and where to stop*, and in meekly receiving what the great Master has condescended to teach, while we humbly submit cheerfully to remain ignorant respecting those things of which he has not seen fit to give us more definite and extensive information. While all must acknowledge that in the Scriptures every thing requisite to life and godliness, truth and duty, faith and practice, is made so plain that he who runs may read, yet to a thousand speculative questions which we might be disposed to ask, we shall search the inspired records in vain for the desired answer. To an infinite number of inquiries of this sort God has not been pleased to give us a response by Urim nor Thummim, by prophet nor apostle. His only reply is, "*The secret things belong to God.*" And as Mr. Watson says in substance

(for I do not undertake to give his express words) revelation must necessarily contain mysteries from the very nature of our minds and the limited capacity of our intellectual powers; so that were every thing revealed to the utmost extent of the ability of the human understanding to comprehend, there would still be heights and depths in the divine Mind, and mysteries in the administration of his moral government, infinitely surpassing the greatest capacity of finite minds. This must be perfectly obvious—it may be considered in the light of an ultimate truth, therefore, incapable of support by argument, because nothing can be adduced in evidence plainer to the understanding than the thing to be proved. Moreover, the remark of the late Bishop Hobart, in regard to the doctrine of the Trinity, that, respecting the manner of the unity of the three persons in one God, one man knows as much as another, because no man knows any thing at all about it, may be applied to the new theory set forth in the article under consideration. This remark holds good in two respects: with regard to those things which, from their very natures, must constitute matters of divine revelation, but on which revelation preserves profound silence; and those things, whatsoever they are, provided they are within the grasp of the human understanding, which have been clearly revealed. With regard to the latter, the principle admits of but one exception—want of natural capacity and opportunity to learn and to understand the teachings of the divine oracles. With the same quantum of intellect I do not see why one man *may* not arrive at an equal degree of knowledge of the simple *facts* contained in revelation with another, both considered aside, of course, from personal divine inspiration.

Speculations and theories on religious subjects are liable to be worse than useless from their adaptation to gratify and cherish our native *love of novelty*. There is probably no one principle more deeply rooted in our intellectual constitutions, nor one the unresisted indulgence of which on religious subjects is attended with greater jeopardy to our steadfastness in that “faith which was once delivered to the saints.” It is true, there may be instances in which, to the well balanced, clear, and strong mind of him who invents a new theory on a given subject of religion—a theory which does not sap the foundation of some cardinal truth in the system of Scriptural doctrine—and also to other minds distinguished by the same characteristic features, such theory in its results may be perfectly harmless. But who will be surety for every person into whose hands such speculations may chance to fall, against its injurious tendency upon their orthodoxy? As all men have not *faith*, so the minds of all are not well stored with *knowledge*, at least on some subjects, and those perhaps involving matters of the last importance to their great moral interests. They may be not only children but infants in the school of Christ; and allowing them to possess the ability, they may not be in the practice of making those nice discriminations which are necessary to distinguish between mere speculations and those cardinal truths which are essential to the perfection of the gospel system. Hence they will naturally either receive such new theories with blind avidity, or reject them with alarm for the solidity of the foundation of truth in general. Their liability to injury may not consist so much in a diminution of their confidence in the peculiar doctrines which they may have subscribed to, though it

were merely in accordance with the popular sentiment on that particular subject, as in unsettling their minds with regard to other doctrines which are essential to their salvation. It were better not to break up our fastenings, and not to relinquish our moorings, on points involving questions of mere speculation, when at most we can only exchange one uncertainty for another, without the remotest probability of conclusively settling the question at issue for want of clear and definite divine authority. But this is not all. The tendency of religious speculation is most of all to be dreaded with that class of persons who are already either professedly infidel, or actually skeptical in heart on important Scriptural doctrines. What is more likely to confirm them in their disregard to important truths than new theories professedly drawn from the same source with those doctrines declared to be essential to salvation? Will they not be disposed to class them all together, and thus neutralize the settled and cardinal doctrines of the gospel by associating with them the mere speculations of ingenious divines? We must go still farther. Nothing, we conceive, is hazarded in saying that a majority of the errors and heresies which have afflicted the church in every period of her history, have more frequently had their birth in the speculations of the brain than in the malice and corruption of the heart. According to Dr. Clarke, to this source we may trace the Arian heresy in the fourth century, which not only rent the church, but rekindled the torch of persecution, and added a long list to the number of martyrs to evangelical doctrine. In modern times we have but too many examples sufficiently well known without nominal and definite designation. But let us proceed to a more particular examination of the distinctive features of the theory contained in the "twelve propositions."

What is essential to the new theory respecting the "existence and fall of Satan and his angels," may be summed up in a very few words. 1. Their *place of residence*—"one or more of the many worlds which move in the regions of space, and compose the vast empire of God." 2. As a rule of action, and as a test of their loyalty, "they were commanded by their Creator to *remain* a certain length of time in this 'habitation.' " 3. Their *sin* consisted in "not keeping their first estate," and in "*leaving* their own habitation."

In regard to the first two distinctive features of this new theory, all we can say respecting them is, that they simply involve mere *circumstances*, which *may* or *may not* have attended the occurrence of the grand *fact* which alone is clearly revealed. The *fact* is evidently all that it is important for us to know on this subject. And were I called upon to decide whether these circumstances did or did not stand around this revealed fact, my only reply should be, I cannot tell; I do not know; it is not revealed; the divine oracles are to me silent on the question. And ought I not to be content to let the question rest where the great Author of divine revelation, doubtless for reasons infinitely important and sufficient, as I am bound to believe, has seen fit to leave it! And, moreover, what shall I gain by a vain attempt to decide on a question which cannot be decided without intruding into those things over which the veil of impenetrable obscurity has been spread by the hand of inscrutable, infinite Wisdom? Is it not abundantly more in keeping with the humble and distant stations assigned to creatures of such finite attributes as

those manifestly are which have been bestowed upon man, frankly to leave such untangible, because they are unrevealed subjects, sealed up in the unfathomable recesses of the divine Mind, than to attempt to draw them forth to the scrutiny and decision of mere human judgment?—an investigation conducted under the dim light radiating from the glimmering taper of feeble and erring human reason.

In regard to the fact which alone has been revealed, in whatever terms we choose to express it, it amounts substantially, as I conceive, to this, that some angels have forfeited their original standing and character of holiness and happiness; have ever since that event been hostile to the virtue and happiness of man, against whom they are engaged in constant and inveterate warfare; and that, together with wicked men, they shall be finally judged and punished.

These principles seem to me to constitute the only sober and fair deductions from the three following passages which contain all, as far as I have observed, that is written in the Scriptures expressly on this subject: "He [the devil] was a murderer from the beginning, and abode not in the truth; because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it," John viii, 44. "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment," 2 Pet. ii, 4. "The angels which kept not their first estate, but left their own habitation, he hath reserved in chains under darkness unto the judgment of the great day," Jude 6. From the expressions, "kept not their first estate, but left their own habitation," in the last quotation, the third distinctive feature in the theory in question has been deduced. This is done by taking them in a *literal* sense, making the sin of the fallen angels to consist, as I understand the author of the "propositions," exclusively in "*leaving* their own habitation." But why may we not as well explain Jude by what our Saviour and Peter have said on the same subject, as to explain *them* by him? The former says that he (Satan) "*abode* not in the truth;" the latter, that "God *spared* them not, but *cast them down* to hell;" and are we not as amply sustained in the conclusion that the moral reason for God's doing so was because they "*abode* not in the *truth*," as we are in regarding the term, "*left* their own habitation," as an historical account of the sin and circumstances of their defection from God? Is there not as much reason for considering them *consequential* as *causal* of their sin and forfeiture of the divine favor? Which conclusion is sustained by the stronger probability that the three quotations *taken together* give us a simple statement of the *moral fact* of the voluntary sin and fall of such of the angels as have forfeited their Maker's favor, together with the change of their relation to God as subjects of his moral government from that of innocent, obedient, and happy, to that of disobedient, guilty, and miserable beings, held in durance until the full penalty of the broken law shall be eternally executed upon them; or that the form of expression in the last-quoted passage, *taken separately*, describes both the *occasion* and the *manner* in which the transaction occurred, involving such vastly important moral consequences both to themselves and other moral beings? While I would not undertake to deny the possibility of the latter conclusion, but leave every one to think and decide for him-

self, I confess my own judgment preponderates decidedly to the former.

This view of the subject may receive support from the following considerations:—A distinct recognition of the *naked fact* of the sin and fall of some of the angels, and their irretrievable condition in that state, together with a view of their final condemnation and eternal punishment, all of which are clearly revealed in the Scriptures, is all that can serve any valuable practical purposes to man, as far as their example and the immutable aversion which the great moral Governor necessarily bears against sin in all intelligent and accountable creatures, can have an influence upon him. Nor do the Scriptures profess to give a full and explicit history of this order of moral beings, analogous to the detailed manner in which it delineates the creation, character, temptation, fall, guilt, condemnation, corruption, and redemption of man. The substance of what it teaches in regard to angels is to hold up the example, purity, and benevolence of the *unfallen* for our imitation, that *we* “may do the will of God on earth as *they* do in heaven,” as incentives to holiness; and the sin, fall, misery, malignant nature and character, and the certain ultimate and eternal punishment of the *fallen* are doubtless designed to act upon us as preventives against disobedience and unbelief. In this light a definite knowledge of the distinct facts pertaining to both classes of angels, which facts are clearly revealed in the Holy Scriptures, cannot be too highly appreciated by every firm believer in divine revelation. But here let us pause before we take another step, lest we “darken counsel by words without knowledge.” Once more: the theory under consideration necessarily involves, as its counterpart, the doctrine that there was a time since their creation when the holy angels were not the denizens of the kingdom of heaven as they now are; when they did not “minister before God,” “always beholding his face,” as we are informed they now do. Well; perhaps all this is possible, nor shall I attempt to prove the contrary. But where is the proof that this ever was the case? It cannot be produced. Of these things we know nothing, because revelation is silent respecting them. And for my own part I can only say I am here again thrown back upon first principles—it is not revealed, and I am not allowed to make it a matter of speculation. Here let me be content to let the whole matter rest till I attain that improved state of future being which is the object of my present faith and hope, where many hidden things shall be adequately brought to light; “when we shall see as we are seen, and know as we are known.”

I will only add, in conclusion, that though I might wish, with the intelligent and respected author of the theory which I have taken the liberty so freely to canvass, for “gray hairs” to give weight and influence to these strictures, in view of my immaturity, if I cannot add youthfulness also, I have no desire, were it possible, for them to receive the least authority from such considerations. If they are committed to the press, I wish to submit them to the candor and judgment of the reflecting reader, invested with nothing but their own truth and the importance of the subject.

Manchester, Mo., March 15, 1838.

For the Methodist Magazine and Quarterly Review.

ART. VII.—EXTEMPORANEOUS SPEAKING.

AN ADDRESS TO THE LYCEUM OF THE ONEIDA CONFERENCE SEMINARY, BY PROFESSOR N. ROUNDS.

Delivered December 29, 1837.

Young Gentlemen of the Lyceum,—Education consists not only in storing the mind richly with knowledge, but also in acquiring an ability to communicate that knowledge. To be destitute of an ability to express what one knows were a very serious defect. The knowledge of such a man is like a lamp placed under a bushel, or like the miser's gold locked up in his coffers; it can be of but little use either to himself or to others. That scholar must have studied to very little purpose, who, after having finished his academic course, in which he has devoted years to the study of languages, is nevertheless unable to address an audience in an appropriate and interesting manner in his vernacular tongue.

The modes of communicating thought are chiefly two: writing and speaking. Each has its place and its importance. Your attention at present, however, is solicited for a few moments to the subject of *extemporaneous speaking*. We would speak,

I. Of the means; and,

II. Of the motives for the cultivation of this important branch of education.

I. As a means for improving in extemporaneous address we would recommend, first, thorough premeditation. This is the foundation of all good speaking. The object of speaking is, to communicate thought. To attempt, therefore, to address an audience without premeditation is to attempt to communicate what we do not possess. This, besides being philosophically absurd, is both offensive to the hearer and injurious to the speaker. Such an orator encroaches upon the time of other people in order to make himself appear ridiculous. Would you invite a company of friends to dine with you, call them around the table, go through with all the preliminaries usual on such an occasion, and then ask them to help themselves, when, in fact, there was nothing before them but empty dishes? Yet that were no more inconsistent, and they would have no more reason to feel themselves imposed upon, than if you should call them together to hear you speak without premeditation, i. e., when you had nothing to say. The truth is, in order to entertain an audience you *must* be provided with a *stratum* of thought, a train of connected interesting ideas. For this there can be no substitute. No elegance of language, no pomp of rhetoric, can supply the *desideratum*. The more intelligent part of your auditory will discover the fraud. A hungry man will not be satisfied with flowers, nor a thirsty man with froth. And in these circumstances a speaker exhibits himself to the greatest possible disadvantage. For if he be a person of any sensibility, when conscious that his talk is mere sound without sense he will be deeply mortified and confused; and when confused, a speaker betrays all his faults in their most offensive light, while at the same time he is rendering those faults inveterate if not incurable.

The same principle will caution us against continuing to speak after our stock of ideas is exhausted, either by repeating what we have already said, or by expatiating upon what has already been made sufficiently plain. Dr. Clarke informs us that on certain occasions he occupied only a quarter of an hour in the delivery of a sermon. And if any one would wish to know the reason of his brevity, he very tersely informs them that he had said all he *had* to say on the subject in hand, and that he did not think it expedient to preach the sermon over again to the same congregation, and at the same time. It is said that when the celebrated E. Root, formerly a prominent member of the New-York legislature, was asked what he considered the essential requisites of a good speaker, he replied, with characteristic shrewdness, "Chiefly two things: first, he must have something to say when he gets up, and when he has said it he must sit down!" Become familiar, then, with your subject by reading, meditation, and conversation, and you will be very sure to succeed, whether in the private debate, or in the public assembly. It was a maxim with Horace, that close observer of nature, that

"Verba provisam rem non invita sequuntur."

And have not *you* also had frequent occasion to remark that people are always eloquent on subjects which they fully understand, and in which they feel interested? The most illiterate countryman will describe to you the manner in which he succeeded in raising his fine field of wheat in terms as appropriate as those of the Georgics. The schoolboy can sketch his ramble in the grove like Irving; or if need be, he can prefer a charge against his fellow who has trespassed upon his rights, with all the point and pathos of Cicero *versus* Cataline. The lady who would be very uninteresting in a conversation upon the banking system, or upon politics, will nevertheless converse upon the merits of a favorite author, or upon the virtues of an esteemed friend, with the eloquence of a Sigourney or a More. "But some speakers appear to be ready on any subject." True, but it is not for the reason that they can speak without previous study, but because of the extent of their general knowledge. They have *informed* themselves upon almost every subject. It is not because they are universal geniuses, but because they approximate to universal scholars.

Secondly. We would notice writing as an important means of improvement in the art in question. "*Stilus optimus et præstantissimus dicendi effector et magister.*" If it be advantageous to premeditate a subject thoroughly, it is equally so to commit the result of that premeditation to paper. Not that it may be committed to memory, and then publicly recited, but to give it a form by which it may be retained, for the purposes of arrangement, correction, and improvement. For though we shall take some exceptions to the practice of *rehearsing* sermons, yet we are not among the number of those who object to thorough pulpit preparations. We cannot subscribe to the notion that every thing spoken in the sacred desk from the impulse of the moment is *therefore* divinely inspired, while any thing premeditated elsewhere is necessarily of a secular origin. For that were just as absurd as to suppose that the omnipresent Spirit cannot affect the mind of his servants in one place as well as in another. What possible reason then can be assigned why a

minister may not, previously to its delivery, know in substance what he is going to present before the public? It has been properly remarked that while a man's thoughts are retained in his own bosom they are his exclusive property. But when they are once openly avowed they become the property of others. Then the public have a right to discuss them, and judge of their character. If weak, they will be despised; if wrong, they will be condemned. The reputation of their author will suffer, and his usefulness be proportionably circumscribed. This is true of those who address the public on any subject. But besides this consideration, the herald of the cross feels himself acting under a responsibility to his divine Master infinitely more solemn than that of any other human agent. I appeal to your candor, then, whether it does not become him most carefully to weigh and examine beforehand those sentiments for the expression of which he is amenable, not only to the bar of public opinion, but also to the bar of eternal judgment!

Thirdly. We may improve in speaking extempore by attention to our manner in social discourse. Whatever characterizes a man's common conversation will also distinguish his public performances. He is the same person in the latter situation as in the former. The same habits which he forms there will cleave to him here. They are as natural to him as his features. They are as inseparable from him as his complexion. Does he in common conversation violate the rules of grammar? does he employ low and vulgar expressions? is he incorrect and barbarous in his pronunciation? The same faults will expose him to ridicule in the senate or upon the missionary platform. On the other hand, let him be careful in the selection of his language and in the construction of his sentences in ordinary discourse; let him habituate himself to a wide command of words, and an easy and graceful elocution; and he will be able to instruct and please a public congregation almost without an effort.

Before leaving this point it may not be out of place to remark that the practice of translating from other languages into our own, may in a similar way be rendered highly beneficial to the extemporaneous speaker. In fact, translating is little else than extemporizing. The chief difference is this: in the latter we clothe our *own* thoughts in words; while in the former we do the same to the thoughts of *others*. But so far as the acquiring a facility in the use of language is concerned, the two exercises are entirely analogous. If proper attention be paid, therefore, to the manner of translating, to the kind of terms, and the style of expression employed, that exercise cannot but be decidedly advantageous to the young speaker. So thought Cicero, the prince of Roman orators. So he practised, and this practice he expressly recommends to others. But to proceed.

We would, in the fourth place, direct your attention to the importance of cultivating the voice. It is apprehended that in our country the importance of this subject has not been duly appreciated either by individual speakers or by our institutions of learning. True, some common-place rules for modulation and emphasis have been transmitted from one generation of compilers to another; but they are little more than the fancies of rhetoricians, or the superficial teachings of dull grammarians. They are not commensurate with the improvements made in other departments of science. They do not comport with the interesting nature of the human voice, its

invaluable purposes, and its unbounded capacity for improvement. That our practice should be better than our theory was not to be expected. Hence the defective elocution of our public speakers—the indistinctness of some, the monotony of many, and the want of proper inflection, emphasis, and melody, in almost all. Of how many of our seminary and college orators may it be said that “their eloquence is noise”—a rapid current of uncouth and unedifying, not to say unintelligible sound! And the case of many who, to use the phrase in a sarcastic sense, “have finished their education,” is not much better. The improper intonations marking the performances of some of our modern Massillons is strikingly illustrated in the instance of a clergyman who, according to the testimony of one of his hearers, went through with an address of fifteen minutes without once making a cadence,—no, not even at the closing period! His audience were notified of the close of the discourse by the accustomed “Amen!” not by any peculiar change in his voice. Or of another, who, having lulled one of his auditors to sleep by his monotony, awoke him about the close of the service hour with a sentence so marked with emphatic stress, and in a tone so pathetic, that the hearer at first imagined him in the height of some affecting passage; but upon the more perfect recovery of his faculties he perceived that the preacher was merely giving notice of an appointment.

We rejoice, however, in the approach of a brighter era in the history of elocution. The indefatigable labors of Dr. Rush, of Philadelphia, have resulted in the production of a work which, while it places him at the head of this science in this country, if not in the world, has laid a broad, original, and permanent foundation for the future cultivation and improvement of the speaking voice. The peculiar excellence of this author arises from the fact, that, instead of retailing the trite and arbitrary dogmas of his predecessors, he refers all his principles to nature; and discarding conjecture and hypothesis, he advances in all his investigations by the sure process of inductive philosophy. The truths he has thus developed are invaluable, and these truths or principles are so explained and illustrated as to render them obvious to every mind of ordinary perception and perseverance. This is an advancement in science in which community in general, though not sufficiently aware of the fact, are greatly interested; but students more than any others. Rush on the Voice should be their constant and familiar companion; and especially if they are candidates for the legal or the clerical profession.

Finally. Gentlemen, permit me to recommend the frequent practice of extemporaneous debate. For though you should make an occasional preparation with great care, though you should acquire great facility in composing, though you should render your language in common conversation chaste and classical, and the qualities of your voice highly attractive, yet you never can become successful public speakers without practice. It has been well remarked that the most renowned of all the heroes that went to the siege of Troy was not the one who possessed by nature the greatest muscular strength, or who carried the heaviest bow, but it was he whom practice and self-discipline had best taught how to bend it. But that practice makes perfect, is no more true in war than in the art

before us. It is upon this principle that the society has been established to which you belong. It was to develop and mature the speaking powers of its members by frequent exercise. Therefore be prompt and faithful in your efforts; and though you may sometimes falter, or even stumble and fall, yet be not discouraged. Such things are expected. If young men were originally perfect speakers there would be no necessity for such associations. All must creep before they run. The child that stumbles at almost every step to-day, will, hereafter, by repeated attempts, be able not only to walk with firmness, but to run with the ease and agility of an Asahel. Behold yonder youthful Athenian! At his first attempts at eloquence he is hissed from the tribunal of his native city. But what was the effect? Despair? No; but tenfold resolution. Look for him again, and where do you find him? Why, he is hurrying up yonder steep ascent, speaking as he goes, to improve his breath, which was so short that he was obliged to stop in the middle of every sentence. Now he is pronouncing with pebbles in his mouth to cure his stammering. And now again you behold him declaiming in his private pulpit, under the point of a halbert, to correct the habit of shrugging up his shoulders. And what was the final result? I need not tell you that you will find it in the history of the subsequent triumphs of the great Demosthenes. Let similar exertions be yours, young gentlemen, and you will meet with similar success; and the talents now being cultivated in the lyceum shall hereafter adorn the bar, the pulpit, and the legislative hall.

II. This introduces us, in the second place, to the consideration of the *motives* for improvement in extemporaneous speaking. And we may remark, in general, that the motives which should incite you to improvement in this department of education are as great in the present age as they have been in any other; and they are more important in a republican government, like our own, than elsewhere, because here, in common with the great body of the people, you are to have a voice in every movement of church and state.

But let us consider these motives a little more particularly. Beginning with the lowest, we would observe, first, that your own interest, whether as private or professional men, will be most favorably effected by acquiring a facility in this method of communicating your ideas. Though Providence should assign you your path along the peaceful vale of retired life, there would still be a thousand instances in which your personal benefit, and that of your friends, might be greatly promoted by an ability to express yourself extempore before a numerous assembly. But if this acquirement be important for private citizens, how much more so for those whose profession will call them to act a prominent part in the scenes of public life? It is here that the beautiful motto of your society is strikingly exemplified, *Eloquentia vincit omnia*. It is here that a ready popular eloquence overcomes every obstacle to its own elevation, while it exerts an unlimited influence upon public sentiment and action. To what a lofty eminence did this talent exalt a Patrick Henry and a Fisher Ames! How bright the halo of glory that encircles their names! How broad the influence they wielded in the counsels of the nation! The former spoke with a voice which made the British lion quail, while it warmed the blood and nerved the hands of three millions of freemen. And of the powers of the latter we may form

some conception from the fact, that, after his celebrated speech in congress, on the treaty with England, a member in the opposition arose, and moved that the decision of the question might be postponed, lest, under the influence of their present deep excitement, they might pass a vote which their subsequent more deliberate judgment might condemn. What a triumph for oratory was that when all Greece flocked to Athens to hear the master of ancient eloquence, who at that time swayed the policy of the state at his will, and who extorted from the ambitious monarch of Macedon the acknowledgment, that Demosthenes did him more harm than all the fleets and armies of the Athenians! "For I myself," says Philip, "had I been present, and heard that vehement orator declaim, should have been the first to conclude that it was indispensably necessary to make war against me!"

But, secondly, I trust I am addressing those who act from higher motives than mere self-interest—those who aim at distinction in your acquirements chiefly because it will enlarge your sphere and multiply your facilities for doing good. But, in order to be useful, it is doubtful whether there be any talent more important than a ready command of your thoughts and words. See this illustrated in the case of the faithful advocate at the bar, pleading the cause of justice and of injured innocence against the machinations of fraud and the cruelty of lawless oppression. Or still more conspicuously in that of the statesman as he enters the arena of political strife, and fearlessly supports and defends those principles and measures which he deems of vital interest to the well-being of his country. How happily is this talent employed at the anniversaries of the various benevolent associations of the day. On these occasions the speaker seems to become the soul of the assembly. Spell-bound they follow him through fields of fresh luxuriant thought, or rise with him as he soars amid the bright visions of imagination. Their hearts and hands open at his bidding. He kindles a flame in a thousand bosoms which shall glow through life, prompting to deeds of high and holy enterprise. In a word, he imparts an impulse to the public mind which shall not only open the fountain of sympathy and benevolence to the suffering and the destitute of the present generation, but which shall cause those fountains to flow on in their perennial course till they shall have made glad the hearts of unborn millions. Perhaps the most influential and useful man in the British Wesleyan Connection at the present time is the Rev. Dr. Bunting. Pre-eminent as a preacher, standing at the head of their literature, and acknowledged as one of the most successful advocates of the missionary cause, he is the guiding mind in that distinguished ecclesiastical body. That, however, in which he particularly excels, and which gives a grace and efficiency to all his other qualifications, is his unrivalled ability at extemporaneous address. "He is sure to please," says a graphic writer, "even when he fails to convince. Listen to him in conference debate. He takes, perhaps, at first, a general view of the question; next goes on to establish certain positions, and notices the remarks of previous speakers so far as they interfere with his own sentiments, encircling himself all the while in a tower of strength, from whose impregnable walls he nods defiance to all his assailants. Very often, at a moment when an opponent is congratulating himself on the probability of a happy escape from

notice, he will come down upon him in an instant, like an unexpected flash of lightning, broad and vivid, shivering to pieces by a single stroke the whole superstructure he had reared, and upon which he had gazed with the fondness of a parent. He never approaches a subject without illuminating it, and rarely retires from the field without conquest, followed by the smiles of his friends, and leaving the opposing powers in a state of suspense, or of blank astonishment." But to return: it is in the pulpit, after all, that we behold the most signal benefits of this branch of practical knowledge—in the pulpit, where the momentous truths of the gospel are proclaimed, that gospel which is the power of God unto salvation to every one that believeth. In other places we can consult for the temporal interests of men, but in this we labor to improve their spiritual condition. In others we may rescue their persons, property, or reputation from injury; in this we are the honored instruments of saving their souls from endless death. The faithful minister of Christ

"Doth *here* the current of destruction stem,
And warns the sinner of his wo; leads on
Immanuel's members in the evil day;
And with the everlasting arms embraced
Himself around, stands in the dreadful front
Of battle high, and wars victoriously
With death and hell."

And here permit us to remark that these sublime results, we believe, are most fully realized under that preaching which is extemporaneous. Some write their sermons, and then read them. That this method has its benefits we will not deny. Nay, we grant that there are certain peculiar subjects, and some particular occasions, when it is required. But as an ordinary practice we think it is not to be preferred. It fails to interest an audience, and consequently fails in doing them good. "The most accurate and sensible discourses of mere readers," says a learned man, "are disregarded; while the discourses of others which appear to flow '*ex imo pectore*,' though perhaps less accurate and elegant, are listened to with pleasure and avidity. In this respect human nature is the same in every country, and will continue the same to the end of time." Again: others, having written and committed their sermons, repeat them from memory. This custom we consider quite as exceptionable as the other. In the first place, it is servile; it makes all the other powers of the mind dependent on the memory. If that should be propitious and faithful, you may proceed with tolerable success; but if it play the truant, and fail you, which sometimes happens, you are embarrassed and confounded, and your congregation with you. But suppose the memory to be infallible, still you are subjected to a serious loss of time. You are committing words when you should be acquiring ideas. You are barely exercising the memory when you should be improving the understanding, the imagination, and the taste; in fine, all those noble endowments of the mind which go to make up the character of the ready speaker, the eloquent man. For while the memorizing method may improve the fluency of expression on a given subject, it fetters thought, clips the wings of fancy, and dries up the gushing fountains of the soul. The brightest displays of thought, the highest flights of the imagination, the most overwhelm-

ing bursts of eloquence, are extemporaneous; the corruscations of excited intellect, the overflowings of a heart moved and melted by spontaneous emotion.

Who have been among the most useful preachers of modern times? May we not answer, A Wesley, a Whitefield, a Robert Hall, a Summerfield, and a Watson? Who can measure the amount of good these men have accomplished? Yet their discourses were neither read nor recited. Are not the revivals of religion which distinguish the church at the present day, both at home and in the missionary stations, the fruit of extemporaneous preaching? And it was the same in ancient times. This was the manner in which Ezra explained the law to the Jews on the memorable occasion of their return from captivity, when the whole nation wept around him. Paul spoke thus when Felix trembled. This was the manner of Peter's discourse on the day of pentecost, when many were pricked in their hearts, and three thousand were added to the church. To this cause, among others, must be referred the rapid rise and present extent of the Methodist connection, which, in less than a century from its origin, has come to embrace more than a million of souls within its ample pale. Such is the effect of the divine blessing upon the ministrations of his servants delivered impromptu; and in view of such facts who can avoid coming to the conclusion, that if the world be ever converted it must be through the instrumentality of extemporaneous preaching?

With these remarks, young gentlemen, permit me, in conclusion, to express my friendly interest in your behalf, both as individuals and as a society. Go on and prosper. Employ the best means to attain the best ends. In all your efforts to improve your talents keep constantly in view the glory of Him who bestowed them. So shall the renown you reap in this life be but the prelude to that honor which will await you in the world to come. The Parnassian wreath and the civic chaplet must soon wither, but the crown which the Saviour shall place upon the brows of his faithful servants is incorruptible—a crown of glory that fadeth not away.

N. B.—In my article published in the number of this work for July, 1837, there is the following error. The quotation p. 269 commencing with, "Ignorance is one principal cause," &c., is pointed as if it ended with the first sentence, whereas the quotation extends to the top of the next page. I introduce this remark here, because I condemn the principle as much as I deprecate the name of a plagiarist.

N. R.

For the Methodist Magazine and Quarterly Review.

ART. VIII.—PROPHECIES CONCERNING ISHMAEL.

THERE are no subjects so important as those contained in the Bible, and yet there are but few treated with equal lightness and neglect. How many, without even a perusal of the sacred volume, doom it to perpetual ridicule and scorn! Yes, this precious book, which alone tells them *how* they may be saved; which has transformed the lives of thousands; which has afforded tranquillity and peace to the troubled mind; and through which the radiant light of

Jehovah's smiles beams upon the departing Christian, and enables him to exult in the hour of dissolution, and to exclaim with David, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me;"—yes, this book of truth, of love, and heaven, is branded as a fable; stigmatized as a fiction, and as a relic of superstition, it is impiously cast to the moles and to the bats. And is this because it is an idle legend of the past, unaccompanied by evidence? Surely this cannot be; for it bears indubitable marks of genuineness and authenticity; it is supported by irrefragable and overwhelming evidence that demonstrates its truth; and it is corroborated by a cloud of witnesses, that with a thousand tongues proclaim it to be the book of God.

Among the many evidences of the divine authority of the Scriptures the prediction concerning Ishmael and his posterity, viewed in connection with its wonderful fulfilment through a succession of ages down to the present day, is not the least striking and conclusive. It is recorded in Gen. xvi, 10–12; xvii, 20.

In the first place, it is predicted that he should have a numerous posterity. "I will multiply thy seed exceedingly, that it shall not be numbered for multitude;" and farther, "Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly." Ishmael was married to an Egyptian woman, and in a few years his family was so increased that in the 37th chapter of Genesis we read of Ishmaelites trading into Egypt. Afterward his seed was exceedingly multiplied, in Hagarenes, Itureans, Nabatheans, Arabs, and Saracens, who are a numerous people of the present day. Not only is this part of the prediction precisely accomplished, but,

Secondly, It is said, "Twelve princes shall he beget." This prediction is very particular. They are to be *princes*, and their number is to be *twelve*. But, particular as it is, it was punctually fulfilled. Moses says, "These are the sons of Ishmael, and these are their names, by their towns and by their castles; twelve princes according to their nations," Gen. xxv, 16. And the same testimony, in substance, is borne by several ancient historians, as well as by a tradition existing among themselves, even at this day.

Thirdly. "He will be a wild man," or, as it is translated by the celebrated Bochart, "as wild as a wild ass." Some of the most eminent oriental travelers assure us that the best description of the wild ass is to be found in Job xxxix, 5–8: "Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass? whose house I have made the wilderness, and the barren land his dwellings. He scorneth the multitude of the city, neither regardeth he the crying of the driver. The range of the mountain is his pasture, and he searcheth after every green thing." Both ancient and modern travelers testify that the descendants of Ishmael have been and still are independent and loosed from all political restraint; that "in the wilderness and the parched land, where no other human beings could live, they have their dwellings; that they scorn the city, and therefore generally have no fixed habitations; that when they make depredations on cities and towns they retire into the desert with so much precipitancy that all pursuit is eluded: in this respect 'the crying of the driver is disregarded;' that they may be said to have no lands, and yet 'the range of the mountains is their pasture:' they

pitch their tents and feed their flocks wherever they please; and that 'they search after every green thing,' are continually looking after prey, and seize on every kind of property that comes in their way."—Dr. A. Clarke on Gen. xvi, 12.

Fourthly. "His hand will be against every man, and every man's hand against him." Ishmael lived by prey and rapine in the wilderness, and ever since his posterity have infested Arabia and the adjacent countries with their robberies and incursions. They live in a state of continual war with the rest of the world, and are both robbers by land and pirates by sea. Formerly, and even now, travelers are obliged to go armed, and in caravans, and to march and keep guard, like an army, to defend themselves from the assaults of these freebooters, who run about in troops, and rob and plunder all whom they can by any means subdue. As they have been such enemies to mankind, it is no wonder that, in return, mankind have been enemies to them, and that many and powerful efforts have been made to extirpate them from the face of the earth. But the most amazing part of the prediction is yet to be examined.

Fifthly. "He shall dwell in the presence of all his brethren." This is indeed very extraordinary, that "his hand should be against every man, and every man's hand against him," and yet that he should be able to "dwell in the presence of all his brethren;" but, extraordinary as it was, this likewise has been fulfilled, both in Ishmael and in his posterity. Concerning Ishmael the sacred historian relates, Gen. xxv, 17, 18, that "the years of the life of Ishmael were a hundred and thirty and seven years, and he died in the presence of all his brethren." And in respect to his posterity, they dwelt likewise in the presence of all their brethren: Abraham's sons by Keturah; the Ammonites and Moabites, descendants of Lot; the Israelites, descendants of Abraham by Jacob; and the Edomites, his descendants by Esau. And they still subsist a distinct and independent people, possessing the country of their fathers, notwithstanding the perpetual enmity between them and the rest of mankind.

Let it not be said that the barrenness of their country was the cause of its preservation. Though the greater part of it be sandy and barren deserts, yet here and there are interspersed beautiful spots and fruitful valleys. On the green mountains of Yemen flourishes an almost continual spring; there the silvery streamlet glides sweetly along; there the golden corn richly waves in the breeze, while the senses are regaled by the purple grape, the blooming flowers, the verdant foliage, and the fragrant odors sweetly wafted in the gentle zephyrs that breathe along the fields of Arabian spice, so famous in history and song.

But were the country ever so barren and worthless, still it would be to the interest of the neighboring princes at any hazard to subdue such a pestilential race of robbers, who, by their depredations and incursions, are constantly injuring and frequently destroying the subjects of the adjacent states. And, indeed, their subjugation has often been attempted, but never accomplished. They have from their beginning until now maintained their independence; and notwithstanding the most powerful efforts made for their destruction, they still dwell in the presence of all their brethren, and in the presence of all their enemies.

In the time of Moses "they dwelt from Havidah unto Shur," and

yet we do not find that they were ever subject to either of their powerful neighbors, the Egyptians or the Assyrians. The mighty Sesostris, who led forth his victorious legions from conquering to conquest; who revelled in the gore of nations; and whose dominion extended from the Danube to the Ganges,—he, in the pride of his greatness, turned his arms against Arabia, and though a few of the western provinces, bordering upon Egypt, submitted, yet he who had triumphed over the nations in Europe, Africa, and Asia, was himself compelled to draw a line from Heliopolis to Pelusium, to secure Egypt from the incursions of his Arabian enemies. Cyrus, who took the invulnerable Babylon, directed his arms against the Arabians; but neither he nor his haughty successors, with their innumerable hosts, were able to reduce more than some of the exterior parts; and Herodotus expressly assures us that while Phenicia, Palestine, Syria, and the neighboring nations were taxed, the Arabian territories continued free from paying any tribute.

Alexander overthrew the Persian empire, and conquered Asia. The neighboring princes sent their ambassadors to make their submissions. The Arabs alone disdained to acknowledge the conqueror, and scorned to send any embassy. Provoked by this slight, he resolved on an expedition against them; and the great preparations which he made for it showed that he thought them a formidable enemy; but death intervened, and put an end to all that his ambition or resentment had formed against them. And Antigonus, one of the greatest of his successors, made two attempts upon them, yet without any success.

Afterward the Romans invaded the East, and subdued the adjacent countries; but never were able to reduce Arabia into the form of a Roman province. Lucullus subdued some particular tribes; but being recalled, the command was given to Pompey; and though he triumphed over three parts of the world, yet he could not subdue the Arabians. Elius Gallus, in the reign of Augustus, penetrated far into the country; but a strange distemper made terrible havoc in his army, and after two years spent in this unfortunate expedition he was glad to escape with the small remainder of his forces. The Emperor Trajan reduced some parts of Arabia, but he could never subdue it entirely; and when he besieged the city of the Hagarenes his soldiers were repelled by lightnings, thunderings, hail, whirlwinds, and other prodigies, and were constantly so repelled as often as they renewed their assaults. At the same time great swarms of flies infested his camp, so that at last he was forced to raise the siege, and retire with disgrace into his own dominions. Afterward the Emperor Severus and others attempted the conquest of Arabia; but they met with no better success than their illustrious predecessors. And the Arabs continued their incursions and depredations in Syria and other Roman provinces with their usual license and impunity.

Such was the condition of the Arabs to the time of their famous prophet, Mohammed, who laid the foundations of a great empire,—and then, for several centuries, they were better known in Europe by the name of Saracens. Their conquests were amazingly rapid, and can be compared to nothing more properly than to a sudden inundation. They were then not only free and independent of the rest of the world, but were themselves masters of the most consi-

derable parts of the earth. And thus they continued for about three centuries; and after their empire was dissolved, and they were reduced within the limits of their native country, they still maintained their liberty against the Tartars, Mamelukes, Turks, and all foreign enemies whatsoever. Whoever were the conquerors of Asia, *they* were still unconquered, still continued their incursions, and preyed upon all alike. Though for several centuries the Turks have been lords of the adjacent countries, yet they have been under the necessity of paying to the Arabs a kind of annual tribute for the safe passage of their caravans through their territories. And, indeed, notwithstanding this tax, the celebrated traveler, Dr. Shaw, in his journey from Ramah to Jerusalem, was robbed by a party of Arabs, though he was escorted by four bands of Turkish soldiers.

Here we have a prophecy delivered more than three thousand seven hundred years ago, and we have seen its precise and wonderful accomplishment, even to the present day. Since it was first pronounced ages have passed away, centuries have rolled into oblivion, and in their mighty sweep have carried with them the nations of the earth, leaving naught but their names and the story of their greatness. As the rolling waves that lash the resounding shore efface the marks of each other's greatness, so empire has succeeded empire, and all the pomp and majesty of the one has soon been lost in the grandeur and splendor of its successor. Now the pride and greatness of the nations of the world are humbled in the dust beneath the majesty of the Egyptian arms; then the greatness and grandeur of Babylon droop and expire before Cyrus's conquering sword; here Alexander, like a fiery tempest, sweeps destruction over the kingdoms; there the Roman heroes march from conquest unto victory, overturning kingdoms, destroying thrones, and crowns, and sceptres, and scattering their broken fragments to the winds of heaven. Nations and their names have perished; ten of Heaven's chosen tribes are lost; the remaining two are scattered, without a country, a temple, or a priest; but Ishmael's sons have still their liberty and their land.

Could frail man have seen through more than three thousand years that Ishmael's sons should become a great nation; that they should retain their *fierceness*, their *enmity*, and their independence; and that amid this general wreck of nations the Arabs should stand secure? Ah! rather let me ask him what to-morrow shall bring forth. He knows not. Surely then it is God that hath spoken the prophecy; it is he that hath directed it to a lucid fulfilment, even in our own day, "that seeing we might believe, and that believing we might have life through his name." Let us then reverence this book of God, that, by its prophecies, as well as the purity and power of its truths, demonstrates the divinity of its origin.

W. H. W.

Rushville Ill. Feb. 16, 1838.

From the Wesleyan Methodist Magazine.

ART. IX.—MR. WESLEY'S CONVERSION.

I FIND from the Minutes of the last Wesleyan conference that it is intended in the year 1839 to celebrate the centenary of the formation of the Methodist societies: an arrangement from which great good may be anticipated. Communities as well as individuals are liable to degenerate; and hence the necessity of a frequent recurrence to the principles upon which they were originally founded, and to the objects which they were intended to accomplish. There is one fact connected with the rise of that form of Christianity which is denominated Methodism, to which I think attention might at present be profitably directed. I allude to Mr. Wesley's conversion, the centenary of which will fall upon the 24th of May next. It was on the 24th of May, in the year 1738, that the Rev. John Wesley obtained the inward witness of God's pardoning mercy, with that new and holy nature which was manifest in his active zeal and blameless conduct during the remainder of his very useful life. Of this great and momentous change he has given a circumstantial account in his Journal, which I beg leave to transcribe, and to which I shall take the liberty of appending a few remarks. The following is his own account:—

"Monday, Tuesday, and Wednesday I had continual sorrow and heaviness in my heart; something of which I described, in the broken manner I was able, in the following letter to a friend:—

"O why is it, that so great, so wise, so holy a God will use such an instrument as me? Lord, *let the dead bury their dead!* But wilt thou send the dead to raise the dead? Yea, thou sendest whom thou wilt send, and showest mercy by whom thou wilt show mercy! Amen! Be it then according to thy will! If thou speak the word, Judas shall cast out devils.

"I feel what you say, (though not enough,) for I am under the same condemnation. I see that the whole law of God is holy, just, and good. I know every thought, every temper of my soul, ought to bear God's image and superscription. But how am I fallen from the glory of God! I feel that *I am sold under sin*. I know that I, too, deserve nothing but wrath, being full of all abominations; and having no good thing in me, to atone for them, or to remove the wrath of God. All my works, my righteousness, my prayers, need an atonement for themselves. So that my mouth is stopped. I have nothing to plead. God is holy; I am unholy. God is a consuming fire; I am altogether a sinner, meet to be consumed.

"Yet I hear a voice (and is it not the voice of God?) saying, *Believe, and thou shalt be saved. He that believeth is passed from death unto life. God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

"O let no one deceive us by vain words, as if we had already obtained this faith!* By its fruits we shall know. Do we already feel *peace with God, and joy in the Holy Ghost?* Does his Spirit bear witness with our spirit, that we are the children of God? Alas! with

* "That is, the proper Christian faith."

mine he does not. Nor, I fear, with yours. O thou Saviour of men, save us from trusting in any thing but thee! Draw us after thee! Let us be emptied of ourselves, and then fill us with all peace and joy in believing, and let nothing separate us from thy love, in time or in eternity!"

"What occurred on Wednesday, the 24th, I think best to relate at large, after premising what may make it the better understood. Let him that cannot receive it ask the Father of lights that he would give more light to him and me.

"1. I believe, till I was about ten years old, I had not sinned away that 'washing of the Holy Ghost' which was given me in baptism, having been strictly educated, and carefully taught that I could only be saved 'by universal obedience, by keeping all the commandments of God;' in the meaning of which I was diligently instructed. And those instructions, so far as they respected outward duties and sins, I gladly received and often thought of. But all that was said to me of inward obedience or holiness I neither understood nor remembered. So that I was, indeed, as ignorant of the true meaning of the law as I was of the gospel of Christ.

"2. The next six or seven years were spent at school; where, outward restraints being removed, I was much more negligent than before, even of outward duties, and almost continually guilty of outward sins, which I knew to be such, though they were not scandalous in the eye of the world. However, I still read the Scriptures, and said my prayers, morning and evening. And what I now hoped to be saved by was, 1. Not being so bad as other people. 2. Having still a kindness for religion. And, 3. Reading the Bible, going to church, and saying my prayers.

"3. Being removed to the university, for five years, I still said my prayers, both in public and private, and read, with the Scriptures, several other books of religion, especially comments on the New Testament. Yet I had not all this while so much as a notion of inward holiness; nay, went on habitually and, for the most part, very contentedly, in some or other known sin; indeed, with some intermission and short struggles, especially before and after the holy communion, which I was obliged to receive thrice a year. I cannot well tell what I hoped to be saved by now, when I was continually sinning against that little light I had, unless by those transient fits of what many divines taught me to call 'repentance.'

"4. When I was about twenty-two, my father pressed me to enter into holy orders. At the same time the providence of God directing me to Kempis's 'Christian Pattern,' I began to see that true religion was seated in the heart, and that God's law extended to all our thoughts, as well as words and actions. I was, however, very angry at Kempis for being too strict, though I read him only in Dean Stanhope's translation. Yet I had frequently much sensible comfort in reading him, such as I was an utter stranger to before; and meeting likewise with a religious friend, which I never had until now, I began to alter the whole form of my conversation, and to set in earnest upon a new life. I set apart an hour or two a day for religious retirement. I communicated every week. I watched against all sin, whether in word or deed. I began to aim at, and pray for, inward holiness. So that now, 'doing so much, and living so good a life,' I doubted not but I was a good Christian.

"5. Removing soon after to another college, I executed a resolution which I was before convinced was of the utmost importance, shaking off at once all my trifling acquaintance. I began to see more and more the value of time. I applied myself closer to study. I watched more carefully against actual sins. I advised others to be religious, according to that scheme of religion by which I modelled my own life. But meeting now with Mr. Law's 'Christian Perfection,' and 'Serious Call,' (although I was much offended at many parts of both, yet) they convinced me more than ever of the exceeding height, and breadth, and depth of the law of God. The light flowed in so mightily upon my soul that every thing appeared in a new view. I cried to God for help, and resolved not to prolong the time of obeying him as I never had done before. And by my continued 'endeavor to keep his whole law,' inward and outward, 'to the utmost of my power,' I was persuaded that I should be accepted of him, and that I was even then in a state of salvation.

"6. In 1730 I began visiting the prisons, assisting the poor and sick in town, and doing what other good I could, by my presence or my little fortune, to the bodies and souls of all men. To this end I abridged myself of all superfluities, and many that are called necessities of life. I soon became a by-word for so doing, and I rejoiced that 'my name was cast out as evil.' The next spring I began observing the Wednesday and Friday fasts, commonly observed in the ancient church, tasting no food till three in the afternoon. And now I knew not how to go any farther. I diligently strove against all sin. I omitted no sort of self-denial which I thought lawful; I carefully used, both in public and in private, all the means of grace at all opportunities. I omitted no occasion of doing good: I for that reason suffered evil. And all this I knew to be nothing, unless as it was directed toward inward holiness. Accordingly this, the image of God, was what I aimed at in all, by doing his will, not my own. Yet when, after continuing some years in this course, I apprehended myself to be near death, I could not find that all this gave me any comfort, or any assurance of acceptance with God. At this I was then not a little surprised, not imagining I had been all this time building on the sand, nor considering that 'other foundation can no man lay than that which is laid by God, even Christ Jesus.'

"7. Soon after, a contemplative man convinced me, still more than I was convinced before, that outward works are nothing, being alone; and in several conversations instructed me how to pursue inward holiness, or a union of the soul with God. But even of his instructions, (though I then received them as the words of God,) I cannot but now observe, 1. That he spoke so incautiously against trusting in outward works, that he discouraged me from doing them at all. 2. That he recommended (as it were, to supply what was wanting in them) mental prayer and the like exercises, as the most effectual means of purifying the soul, and uniting it with God. Now these were, in truth, as much my own works as visiting the sick or clothing the naked; and the union with God thus pursued was as really my own righteousness as any I had before pursued under another name.

"8. In this refined way of trusting to my own works, and my own righteousness, (so zealously inculcated by the mystic writers,) I dragged on heavily, finding no comfort or help therein till the time

of my leaving England. On shipboard, however, I was again active in outward works; where it pleased God, of his free mercy, to give me twenty-six of the Moravian brethren for companions, who endeavored to show me a more excellent way. But I understood it not at first. I was too learned and too wise: so that it seemed foolishness unto me. And I continued preaching and following after and trusting in that righteousness whereby no flesh can be justified.

"9. All the time I was at Savannah I was thus beating the air. Being ignorant of the righteousness of Christ, which by a living faith in him bringeth salvation 'to every one that believeth,' I sought to establish my own righteousness, and so labored in the fire all my days. I was now properly under the law; I knew that the law of God was spiritual; I consented to it, that it was good. Yea, I delighted in it, after the inner man. Yet was I carnal, sold under sin. Every day was I constrained to cry out, 'What I do, I allow not; for what I would, I do not; but what I hate, that I do. To will is indeed present with me; but how to perform that which is good, I find not. For the good which I would, I do not; but the evil which I would not, that I do. I find a law, that when I would do good, evil is present with me; even the law in my members, warring against the law of my mind, and still bringing me into captivity to the law of sin.'

"10. In this vile, abject state of bondage to sin I was indeed fighting continually, but not conquering. Before, I had willingly served sin; now, it was unwillingly; but still I served it. I fell and rose, and fell again. Sometimes I was overcome, and in heaviness; sometimes I overcame, and was in joy. For as in the former state I had some foretastes of the terrors of the law, so had I in this, of the comforts of the gospel. During this whole struggle between nature and grace (which had now continued above ten years) I had many remarkable returns to prayer, especially when I was in trouble. I had many sensible comforts, which are indeed no other than short anticipations of the life of faith. But I was still under the law, not under grace: the state most who are called Christians are content to live and die in. For I was only striving with, not freed from sin; neither had I the witness of the Spirit with my spirit, and indeed could not, for I sought it not by faith, but (as it were) by the works of the law.

"11. In my return to England, January, 1738, being in imminent danger of death, and very uneasy on that account, I was strongly convinced that the cause of that uneasiness was unbelief, and that the gaining a true, living faith was the one thing needful for me. But still I fixed not this faith on its right object: I meant only faith in God, not faith in or through Christ. Again, I knew not that I was wholly void of this faith; but only thought I had not enough of it. So that when Peter Bohler, whom God prepared for me as soon as I came to London, affirmed of true faith in Christ, (which is but one,) that it had those two fruits inseparably attending it, 'dominion over sin, and constant peace from a sense of forgiveness,' I was quite amazed, and looked upon it as a new gospel. If this was so, it was clear I had not faith. But I was not willing to be convinced of this. Therefore I disputed with all my might, and labored to prove that faith might be where these were not; especially where the sense of forgiveness was not: for all the scriptures relating to

this, I had been long since taught to construe away, and to call all Presbyterians who spoke otherwise. Besides, I well saw no one could (in the nature of things) have such a sense of forgiveness, and not feel it. But I felt it not. If then there was no faith without this, all my pretensions to faith dropped at once.

"12. When I met Peter Bohler again, he consented to put the dispute upon the issue which I desired, viz., Scripture and experience. I first consulted the Scripture. But when I set aside the glosses of men, and simply considered the words of God, comparing them together, endeavoring to illustrate the obscure by the plainer passages, I found they all made against me, and was forced to retreat to my last hold, 'that experience would never agree with the literal interpretation of those scriptures. Nor could I, therefore, allow it to be true till I found some living witnesses of it.' He replied, 'He could show me such at any time; if I desired it, the next day.' And accordingly the next day he came with three others, all of whom testified of their own personal experience that a true living faith in Christ is inseparable from a sense of pardon for all past, and freedom from all present sins. They added with one mouth, that this faith was the gift, the free gift of God, and that he would surely bestow it upon every soul who earnestly and perseveringly sought it. I was now thoroughly convinced, and by the grace of God I resolved to seek it unto the end:—1. By absolutely renouncing all dependence, in whole or in part, upon my own works or righteousness, on which I had really grounded my hope of salvation, though I knew it not, from my youth up. 2. By adding to the constant use of all the other means of grace continual prayer for this very thing—justifying, saving faith; a full reliance on the blood of Christ shed for *me*; a trust in him as *my* Christ, as *my* sole justification, sanctification, and redemption.

"13. I continued thus to seek it (though with strange indifference, dulness, and coldness, and unusually frequent relapses into sin) till Wednesday, May 24th. I think it was about five this morning that I opened my Testament on those words:—Τὰ μέγιστα ἡμῖν καὶ τίμια ἐπαγγέλματα δεδώρηται, ἵνα γένησθε θείας κοινωνοὶ φύσεως. 'There are given unto us exceeding great and precious promises, even that ye should be partakers of the divine nature,' 2 Pet. i, 4. Just as I went out, I opened it again on those words: 'Thou art not far from the kingdom of God.' In the afternoon I was asked to go to St. Paul's. The anthem was, 'Out of the deep have I called unto thee, O Lord: Lord, hear my voice. O let thine ears consider well the voice of my complaint. If thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it? But there is mercy with thee; therefore thou shalt be feared. O Israel, trust in the Lord: for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his sins.'

"14. In the evening I went very unwillingly to a society in Aldersgate-street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death.

"15. I began to pray with all my might for those who had in a more especial manner despitefully used me and persecuted me. I then testified openly to all there what I now first felt in my heart. But it was not long before the enemy suggested, 'This cannot be faith; for where is thy joy?' Then was I taught that peace and victory over sin are essential to faith in the Captain of our salvation; but that, as to the transports of joy that usually attend the beginning of it, especially in those who have mourned deeply, God sometimes giveth, sometimes withholdeth them, according to the counsels of his own will.

"16. After my return home, I was much buffeted with temptations; but cried out, and they fled away. They returned again and again. I as often lifted up my eyes, and he sent me help from his holy place. And herein I found the difference between this and my former state chiefly consisted. I was striving, yea, fighting with all my might under the law, as well as under grace; but then I was sometimes, if not often, conquered: now I was always conqueror.

"17. Thursday, May 25th.—The moment I awaked, 'Jesus, Master,' was in my heart and in my mouth; and I found all my strength lay in keeping my eye fixed upon him, and my soul waiting on him continually. Being again at St. Paul's in the afternoon, I could taste the good word of God in the anthem, which began, 'My song shall be always of the loving kindness of the Lord: with my mouth will I ever be showing forth thy truth from one generation to another.' Yet the enemy injected a fear, 'If thou dost believe, why is there not a more sensible change?' I answered, (yet not I,) 'That I know not. But this I know, I have now peace with God. And I sin not to-day, and Jesus my Master has forbid me to take thought for the morrow.'

"18. 'But is not any sort of fear,' continued the tempter, 'a proof that thou dost not believe?' I desired my Master to answer for me, and opened his book upon those words of St. Paul: 'Without were fightings, within were fears.' Then, inferred I, well may fears be within me; but I must go on, and tread them under my feet."

According to Mr. Wesley's statement, the change which he describes took place at what he calls "a society in Aldersgate-street." This was doubtless one of the "religious societies" of which Dr. Woodward published an account in the beginning of the last century. They are often referred to in Mr. Wesley's Journal; and he appears frequently to have attended their meetings at this period of his life.

Dr. Woodward states that they originated about thirty-two years before he wrote; and that they first consisted principally of young men belonging to London and Westminster, who were brought under deep religious convictions, and met together to promote each other's spiritual improvement. They at length became numerous in London and its neighborhood, where they were patronized by the more zealous and devout of the clergy, by several of the bishops, and even by royalty. At their meetings they contributed money, which was expended in the education of poor children, and in the relief of the afflicted. They were discountenanced during the popish reign of James II., and many of the members withdrew for a time, under an apprehension of danger. They rallied again after the Revolution; and several were formed in different parts of the country, where

they were a means of promoting an increased attendance upon the religious services of the church, and of suppressing vice and immorality. Out of them also arose several societies for the reformation of manners, which called in the assistance of the magistracy, and successfully put the law in force against Sabbath-breaking, profane swearing, prostitution, and various other evils. It is highly honorable to them that the schools which they established and supported in and about London amounted to one hundred. To show more fully the character of these societies, and the principles upon which they were conducted, the following rules of the society at Poplar are adduced:—

“That the sole design of this society being to promote real holiness of heart and life, it is absolutely necessary that the persons who enter into it do seriously resolve, by the grace of God, to apply themselves to all the means proper to accomplish these blessed ends: trusting in the divine power and gracious conduct of the Holy Spirit, through our Lord Jesus Christ, to excite, advance, and perfect all good in us.

“That in order to their being of one heart and of one mind in this design, every member of this society shall own and manifest himself to be of the Church of England, and frequent the liturgy and other public exercises of the same; and that they be careful withal to express due Christian charity, candor, and moderation toward all such Dissenters as are of good conversation.

“That the members of this society shall meet together one evening in the week, at a convenient place, in order to encourage each other in practical holiness, by discoursing on such subjects as tend thereunto: observing the Holy Scriptures as their rule, and praying to God for his grace and blessing. And to this assembly any serious person, known to any of the society, may be admitted upon request.

“That at such meetings they decline all disputes about controversial points, and all unnecessary discourse about state affairs, or the concerns of trade and worldly things: and that the whole bent of the discourse be to glorify God, and edify one another in love.

“That it be left to every person's discretion to contribute at every weekly meeting what he thinks fit toward the public stock for pious and charitable uses, especially for putting poor children to school: and the money thus collected shall be kept by the two stewards of the society, who shall be chosen by a majority of votes once a year, or oftener, to be disposed of by the consent of the major part of the society for the uses above mentioned. And the said stewards shall keep a faithful register of what is thus collected and distributed, to be perused by any member of the society at his request.

“That any respective member may recommend any object of charity to the stewards, who shall (with the consent of the rest) give out of the common stock according as the occasion requires; and in a case of extraordinary necessity every particular person shall be desired to contribute farther, as he shall think fit.

“That every one that absents himself four meetings together, without giving a satisfactory account to the steward, shall be looked upon as disaffected to the society.

“That none shall be admitted into this society without giving due notice thereof to the stewards, who shall acquaint the whole society therewith; and after due inquiry into their religious purposes and

manner of life, the stewards may admit them, if the major part of the society allows of it, and not otherwise. And with the like joint consent they may exclude any member proved guilty of any misbehaviour, after due admonition, unless he gives sufficient testimony of his repentance and amendment before the whole society.

"It is hereby recommended to every person concerned in this society, to consider the dangerous snares of gaming, and the open scandal of being concerned in those games which are used in public houses; and that it is the safest and most commendable way to decline them wholly; shunning all unnecessary resort to such houses and taverns, and wholly avoiding lewd playhouses.

"That whereas the following duties have been too much neglected, to the scandal and reproach of our holy religion, they do resolve, by the grace of God, to make it their serious endeavor,

"1. To be just in all their dealings, even to an exemplary strictness. 1 Thess. iv, 6.

"2. To pray many times every day; remembering our continual dependence upon God, both for spiritual and temporal things. 1 Thess. v, 17.

"3. To partake of the Lord's supper at least once a month, if not prevented by a reasonable impediment. 1 Cor. xi, 26; Luke xxii, 19.

"4. To practise the profoundest meekness and humility. Matt. xi, 29.

"5. To watch against censuring others. Matt. vii, 1.

"6. To accustom themselves to holy thoughts in all places. Psal. cxxxix, 23.

"7. To be helpful one to another. 1 Cor. xii, 25.

"8. To exercise tenderness, patience, and compassion toward all men. Titus iii, 2.

"9. To make reflections on themselves when they read the Holy Bible, or other good books, and when they hear sermons. 1 Cor. x, 11.

"10. To shun all foreseen occasions of evil; as evil company, known temptations, &c. 1 Thess. v, 22.

"11. To think often on the different estates of the glorified and the damned in the unchangeable eternity to which we are hastening. Luke xvi, 25.

"12. To examine themselves every night, what good or evil they have done in the day past. 2 Cor. xiii, 5.

"13. To keep a private fast once a month, (especially if near their approach to the Lord's table,) if at their own disposal, or to fast from some meals when they may conveniently. Matt. vi, 16; Luke v, 35.

"14. To mortify the flesh, with its affections and lusts. Gal. v, 19, 24.

"15. To advance in heavenly mindedness and in all grace. 1 Pet. iii, 8.

"16. To shun spiritual pride and the effects of it, as railing, anger, peevishness, and impatience of contradiction, and the like.

"17. To pray for the whole society in their private prayers. James v, 16.

"18. To read pious books often, for their edification, but especially the Holy Bible; and herein particularly John v, 39; Matt. v,

vi, vii; Luke xv, xvi; Rom. xii, xiii; Eph. v, vi; 1 Thess. v; Rev. i, ii, iii, xxi, xxii; and in the Old Testament, Lev. xxvi; Deut. xxviii; Isa. liii; Ezek. xxxvi.

"19. To be continually mindful of the great obligation of this special profession of religion; and to walk so circumspectly that none may be offended, or discouraged from it, by what they see in them; nor occasion given to any to speak reproachfully of it.

"20. To shun all manner of affectation and moroseness; and to be of a civil and obliging deportment to all men.

"That they often consider (with an awful dread of God's wrath) the sad height to which the sins of many are advanced in this our nation, and the bleeding divisions thereof in church and state; and that every member be ready to do what, upon consulting with each other, shall be thought advisable toward the punishment of public profaneness, according to the good laws of our land, required to be put in execution by the queen's and the late king's special order; and to do what befits them in their stations, in order to the cementing of our divisions.

"That each member shall encourage the catechizing of young and ignorant people in their respective families, according to their stations and abilities; and shall observe all manner of religious family duties.

"That the major part of the society shall have power to make a new order, to bind the whole, when need requires, if it be approved by three pious and learned ministers of the Church of England, nominated by the whole society.

"That these orders shall be read over at least four times in the year by one of the stewards; and that with such deliberation that each member may have time to examine himself by them, or to speak his mind in any thing relating to them.

"Lastly, that every member of this society shall (after mature deliberation and due trial) express his approbation of these orders, and his resolution to endeavor to live up to them; in order to which he shall constantly keep a copy of them by him."

These rules explain with sufficient distinctness the nature of the societies in question. Such institutions, of course, would strongly recommend themselves to the anxious and inquiring mind of Mr. Wesley at this period of his life, especially as they were carried on in immediate connection with the Established Church, to which his attachment was inviolable.

At the weekly meetings of these societies the members united in acts of prayer and praise, forms of which were printed for their use, and also exhortations to piety. These appear to have been generally read by the stewards, as well as the Holy Scriptures and other good books. When Mr. Wesley obtained "the pearl of great price," the faith of God's elect, the man who conducted the religious services was reading Luther's preface to the Epistle to the Romans. It is remarkable that none of Mr. Wesley's biographers should have referred to this document, which is singularly adapted to the state of his mind at that particular period. It proves that Luther was not only a powerful opponent of ecclesiastical abuses, and of those theological errors which the Church of Rome has invented and maintained; but that he was also well acquainted with the work of God in the human heart. The preface in question was published in

English during the latter part of Queen Elizabeth's reign; and it is probable that it was a reprint of this translation that was read in the meeting which Mr. Wesley describes. This book has long been extremely scarce, so that I have never been able to get possession of a copy: I should otherwise have had great pleasure in laying before the readers of the Wesleyan Magazine the exact words to which the venerated founder of Methodism was listening when the Son of God was revealed in his heart. In the absence of that tract I have no alternative but to give the passages from Luther in an original translation. They occur in the fifth volume of Luther's Works, in folio, A. D. 1554. The small treatise from which they are selected bears the title of *Prefatio methodica totius Scripturæ in Epistolam ad Romanos*. It was, like many other of Luther's valuable productions, originally written and published in the German language, and translated A. D. 1523, by the famous Justus Jonas, into Latin. Each paragraph, according to the usage of the learned in the fifteenth and sixteenth centuries, has a distinct heading, descriptive of the subject on which it treats. The following are a few specimens; and they contain that part of the tract which Mr. Wesley mentions, as "describing the change which God works in the heart through faith in Christ."

"THE LAW IS SPIRITUAL.

"THEREFORE the apostle says, in chap. vii, 'The law is spiritual;' as if he had said, If the law were only carnal and moral doctrine, it might be fulfilled by outward works. For since it is spiritual, that is, as it requires all our spirit and affections, then no one fulfils it unless he performs those things which the law commands with a cheerful heart, and with a certain ardor of mind, and with entire affection. But thou obtainest such a new heart, and these ardent and cheerful affections of the heart, not through any strength or merit of thine own, but solely through the operation and afflatus of the Holy Spirit. For he alone renews the heart, and makes a man spiritual; that, thus being spiritual, he may love *spiritualem legem*, the law of the Spirit; and not through fear, or through desire of any advantage, but with a cheerful and free heart, may fulfil it; and may be borne on by *quodam impetu*, a sort of divine impulse, spontaneously and without constraint, to do those things which belong to the law. 'The law is spiritual,' must therefore be thus understood: The law is not fulfilled except with a spirit and heart renewed by the Holy Spirit. Therefore, wherever this spirit and renovation of heart through the Holy Spirit are not, so far is the law from being there fulfilled, that, on the contrary, all the [natural] repugnance to it and hatred of it remain there, although the law of itself 'is holy, and just, and good.'"

"WHAT IS MEANT BY FULFILLING THE LAW.

"BUT to fulfil the law is to perform those things commanded in the law, with hilarity, uprightness, and cheerfulness of heart; that is, spontaneously, and of one's free choice, to live to God, and to perform good works, even though the law had no existence. But *non contingit cordibus*, our hearts have not any such hilarity, cheerfulness, favorable inclination of the will, and ardent affection, except through *vivificatorem*, the life-giving Spirit, and his lively

impulse and *agitationem*, motion in the heart: as the apostle says in chap. v. But the Spirit is bestowed solely through faith in Jesus Christ. In like manner, at the commencement he has said, Faith cometh by hearing the gospel, or the word of God; by which Christ is preached as having died for us, as having been buried, and raised from the dead, as he declares in chap. iii, iv, x. Our entire justification, therefore, is of God; faith and the Spirit are likewise of God, and not of ourselves."

"FAITH ALONE JUSTIFIES.

"HENCE, also, faith alone justifies, and it alone fulfils the law. For faith, through the merits of Christ, obtains the Holy Spirit. This blessed Spirit renews, exhilarates, excites, and inflames the heart, so that it spontaneously performs what the law requires. And then, at length, from the faith thus efficaciously working and living in the heart, freely *fluunt*, proceed those works which are truly good. The apostle wishes to convey this meaning in the third chapter. For after he had, in that chapter, utterly condemned the works of the law, and might almost seem, by the doctrine of faith, about to destroy and abolish the law, he at once anticipates the objection by asserting, 'We do not destroy the law, but we establish it;' that is, We teach how the law is really fulfilled by believing, or through faith."

"WHAT IS TRUE FAITH.

"BUT true faith is the work of God in us, by which we are born again and renewed, through God and the Spirit of God, as we are told in John i; and by which the old Adam is slain, and we are completely transformed *per omnia*, in all things; as the apostle declares, 'We are made new creatures in Christ through faith;' *ubi*, in which new creatures the Holy Spirit becomes *vita et gubernatio cordis*, the living and ruling principle of the heart. But faith is an energy in the heart; at once so efficacious, lively, breathing, and powerful, as to be incapable of remaining inactive, but bursts forth into operation. Neither does he who has faith *moratur*, demur about the question, whether good works have been commanded, or not; but even though there were no law, feeling the motions of this living impulse putting forth and exerting itself in his heart, he is spontaneously borne onward to work, and at no time does he cease to perform such actions as are truly pious and Christian. But whosoever from such a living affection of the heart produces no good works, he is still in a state of total unbelief, and is a stranger to faith, as are most of those persons who hold long disputes, and give utterance to much declamation in the schools, about faith and good works, 'neither understanding what they say, nor whereof they affirm.'"

"WHAT FAITH IS.

"FAITH, then, is a constant *fiducia*, trust in the mercy of God toward us; a trust living and efficaciously working in the heart; by which we cast ourselves entirely on God, and commit ourselves to him; by which, *certo freti*, having an assured reliance, we feel no hesitation about enduring death a thousand times. And this firm trust in the mercy of God is *tam animosa*, so animating as to cheer,

elevate, and excite the heart, and to transport it with certain most sweet affections toward God; and it animates this heart of the believer in such a manner that, firmly relying on God, he feels no dread in opposing himself *solum*, as a single champion against all creatures. This high and heroical feeling, therefore, *hos ingentes animos*, this noble enlargement of spirit, is injected and effected in the heart by the Spirit of God, who is imparted [to the believer] through faith. And hence we also obtain [the privilege] to be impelled to that which is good, by this vital energy in our hearts. We also obtain such a cheerful *propensionem*, inclination, that freely and spontaneously we are eager and most ready to do, to suffer, and to endure all things in obedience to a Father and God of such great clemency, who, through Christ, has enriched us with such abundant treasures of grace, and has almost overwhelmed us with such transcendent benefits. It is impossible that this efficacious and vital principle of faith can be in any man without continually operating, and producing fruit to God. It is just as impossible for a pile of dry fagots to be set on fire without emitting flames of light. Wherefore use watchfulness, *ibi*, in this quarter, so as not to believe the vain imaginations of thy own mind, and the foolish cogitations and trifles of the sophists. For these men possess neither heart nor brains: they are mere animals of the belly, born only for these solemn banquets of the schools. But do thou pray to God, who by his word has commanded light to shine out of darkness, that he would be pleased to shine into thy heart, and create faith within thee; otherwise thou wilt never believe, though thou shouldst spend a thousand years in studying to fabricate such cogitations about a faith already obtained or to be hereafter acquired."

While the great German reformer thus "described the change which God works in the heart through faith in Christ," the English clergyman, who had gone to the ends of the earth to convert the heathen, and returned in a penitent state of heart, having there learned that he was not converted himself, tells us, "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation: and an assurance was given me, that he had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death."

It is worthy of remark, that the principles which Mr. Wesley recognized in this most solemn and momentous transaction he steadily maintained till his spirit returned to God. He regarded the natural state of men as a state of guilt and condemnation, and of depravity and helplessness. They are under the sentence of eternal death; and they are at the same time under the power of sin, so as to be unable either to offer to God acceptable worship or acceptable obedience. They cannot atone for any of their sins; nor can they escape from their evil nature by any devices that they can form, or any efforts that they can put forth. The salvation which has been merited for them by the death of Christ, and which the gospel reveals, fully meets their case. It comprehends two great blessings, justification and sanctification, by which we understand deliverance from the guilt and from the power of sin. This salvation is obtained by the simple exercise of faith in Christ crucified. Whatever may be the depth of a man's penitential sorrow, the correctness of his moral conduct, the intensity of his desire to please and enjoy God, or the earnestness and importunity of his prayers, he is not

accepted and regenerated till he believes in Christ. It is only when he trusts in Christ that forgiveness is sealed upon his conscience, and the sin that dwelleth in him ceases to have the dominion. There is an inseparable connection between these blessings. No man can receive one without the other. Yet in the order of nature justification is first vouchsafed. It is, indeed, absurd to suppose that the Holy Ghost will so renew us in the spirit of our minds as to make us partakers of the divine nature, while we remain under the curse of God's violated law. But when we are "accepted in the Beloved," there is no "charge" against us; we are as fully justified as if we had never committed a single sin, but had actually fulfilled all righteousness; and hence there is nothing to hinder the communication of the Holy Spirit in all his plenitude of regenerating power. This salvation is matter of personal consciousness. There is the Spirit of adoption in the believing heart, crying, "Abba, Father;" and permanently happy are the men whom the Son thus makes free by an application of his blood, and the mighty working of the Holy Ghost.

Little did Mr. Wesley and the few devout people who met with him a hundred years ago in a private house in Aldersgate-street imagine what important results would arise from the events of that evening. From that hour he was a new man. He found what he had long desired, a conscience calm and tranquil, and a heart purified from sin. Up to that period he had wearied himself in ineffectual struggles to gain the mastery over the evils of his own nature. His sincerity and his outward conduct were indeed unimpeachable; for the gratuitous insinuation, that he was guilty of some immoral act in Georgia, which has been recently advanced by a biographer of his friend Mr. Whitefield, I will venture to affirm was never previously heard of; yet he painfully felt that he was not inwardly holy: he was not prepared to die. But now the prevailing disposition of his heart was that of heavenly love, connected with the peace of God which passeth all understanding. Long had he accustomed himself to fasting and prayer; he had carefully studied all the arguments in favor of natural and revealed religion; he had collected the finest devotional compositions, both in prose and verse, and repeated them upon his knees with great seriousness and sincerity; yet after all he felt himself to be the slave of unbelief, of the fear which hath torment, and of various inward evils. "But now," says he, "I always conquered." He had reproved sin, and warned the wicked, from a sense of duty; but now he loved the souls of men with a yearning pity, like that of his Saviour. It was his intention to bury himself for life in the retirement of his college; but now his heart expanded in universal charity. He saw that there was something in Christianity which meets the wants of the world; this substantial good he longed to make known; and he soon began to offer this salvation, in all its magnitude and freeness, to condemned felons, to sinners of every grade, and many "rejoiced for the consolation."

At first he was weak in faith; but he was greatly strengthened and encouraged by a visit to Hernhuth, and his conversation there with several intelligent members of the Moravian Church, "who were in Christ before him." He was happily compelled by the force of circumstances to violate that canonical order which was a direct infringement upon the liberty wherewith Christ had made his people free, by preaching this salvation in the open air, in private houses,

in barns, in town halls, and other unconsecrated places, sanctioned by the example of his Lord and the apostles. In the same manner he was led to accept the assistance of preachers on whose heads episcopal hands had never been laid. To make this salvation known to the widest possible extent was the one business of his subsequent life. His ministry, his authorship, his disciplinary arrangements, had all reference to this great end. In recommending this salvation he patiently endured opposition and discouragements of unexampled severity; for he felt that the object which he had in view immensely outweighed every personal consideration; and when laid upon the bed of death, the Lord whose mercy he had known and preached for more than fifty years was still "all his salvation and all his desire."

How many persons have been saved by his instrumentality, directly and indirectly, within the last century, the day of the Lord will declare. None will deny that his labors have exerted a powerful influence both upon the Established Church and the different bodies of evangelical Dissenters. In the present day more than a million of people, scattered over the four quarters of the globe, have adopted the discipline which he recommended to guard and foster the work of God; and perhaps five times that number attend the ministry which he was a means of providing. "Behold how great a matter a little fire kindleth!" To what extent the labors of this great man will be a means of good in future ages, the divine Mind only can foresee. But whatever that good may be, the elements of it all are to be traced to the change which took place in his heart in the little meeting in Aldersgate-street. Had he not found peace with God through our Lord Jesus Christ, he would never have been an itinerant and a field preacher; nor would he ever have been a means of effecting that revival of religion the fruits of which are visible in the length and breadth of the land, among all denominations of Christians, and in some of the remotest nations of the earth. Nothing but the love of Christ, shed abroad in his heart by the Holy Ghost given unto him, could have prompted him to undertake the gigantic labors in which his life was spent; nor have enabled him to bear up under the violence and mockery of mobs, and the bitter contumely that was heaped upon him from the press.

That the Methodist body tenaciously adhere to their original doctrine of free, present, and conscious salvation from sin by faith in the Lord Jesus, is matter of sincere congratulation. Upon the faithful preaching of this doctrine the Lord of the harvest at present vouchsafes his signal blessing, as he has done from the beginning. The various revivals of religion which are now witnessed in Great Britain, and upon several of the mission stations, attest this. That some men should misapprehend the doctrine in question, and represent it as big with Antinomian licentiousness, is not at all surprising; but such objectors neither know what they say, nor whereof they affirm. • The salvation which Mr. Wesley obtained by faith in Christ, and which he taught other people to expect, is salvation from sin, its guilt, its power, its pollution, its pain; and that such a salvation should lead to the practice of sin is a positive contradiction; for it is a salvation which comprehends both inward and outward holiness. The Wesleys and their zealous associates measured their success, not by the number of persons that embraced their opinions and

modes of worship, but by the number of persons that were saved from sin, and made the holy and spiritual worshippers of God. This is still our great calling; and to this Methodist literature, preaching, and missionary operations ought to be most sacredly directed. "Let the dead bury their dead; but go thou and preach the kingdom of God."

It will be delightful, during the ensuing month of May, to contemplate John Wesley, with a sad and disconsolate heart, meeting with half a dozen people like minded with himself, in a private room in Aldersgate-street, to read and pray, and there finding rest to his soul; and to contrast this scene—this "day of small and feeble things"—with the joyous crowds that will assemble at a comparatively short distance from that place to commemorate the anniversaries of their great religious and philanthropic societies. Tidings of success from the wide mission field will then be recited; reports will be given of the progress of Christian education, both at home and abroad, and of the distribution of the Holy Scriptures; so as to awaken the most grateful emotions, and to call forth loud expressions of praise and thanksgiving.

"See how great a flame aspires,
Kindled by a spark of grace!
Jesus' love the nations fires,
Sets the kingdoms on a blaze.
When he first the work begun,
Small and feeble was his day:
Now the word doth swiftly run,
Now it wins its widening way;
More and more it spreads and grows,
Ever mighty to prevail;
Sin's strong holds it now o'erthrows,
Shakes the trembling gates of hell.
Sons of God, your Saviour praise!
He the door hath open'd wide;
He hath given the word of grace,
Jesus' word is glorified:
Jesus, mighty to redeem,
He alone the work hath wrought;
Worthy is the work of Him,
Him who spake a world from naught."

DIDYMUS.

April 11, 1838.

For the Methodist Magazine and Quarterly Review.

ART. X.—JESUS CHRIST VERY GOD AND VERY MAN.

AN ESSAY, BY REV. EBENEZER WASHBURN.

THE writer of the following short essay has long felt it his duty to lay before the world his sentiments with regard to the true character of the Lord Jesus Christ, the Prophet of Nazareth; not that he expects to present any new ideas or arguments on a subject which has so much agitated and divided the Church, both in ancient and modern times, and called forth the talents and the eloquence of the learned, both from the pulpit and the press, but because he views the subject to be one of vital importance to the Church, and to the world at large.

Considering that most of what has been written on it has been in long and somewhat abstruse treatises, he thought it necessary that, at the present time, the rising generation, as well as adult persons, should have the arguments and proofs in favor of what he deems the true character of Christ put into their hands in that plain, simple, and concise form which, with a few hours' labor, each one might read and compare with the Holy Scriptures. These are the only and the sufficient rule both of our faith and practice, and the only source from which we can derive a knowledge of the truth on this question.

I. First, then, I believe Christ to be complete and very man, our brother as concerning the flesh, possessing the soul, body, and spirit of a man, and partaking of all the innocent infirmities of human nature. He hungered, he thirsted, he wept; he was a man of sorrow, and acquainted with grief. I view him a holy, immaculate man, having never been contaminated by the fall of Adam. But though he was born of a woman, made in the fashion of a man, made under the law, took upon him the form of a servant, and was "tempted in all points like as we are;" he was "yet without sin." These, being almost universally acknowledged points, need no farther argument or proof. But when I view Messiah in the light of the Holy Scriptures, I consider him as having existed long prior to his appearance in the flesh: and with me the important inquiry is, In what light are we to consider him in his pre-existent nature? I have examined, with care, prayer, and much attention the different opinions of men on this important question. I cannot subscribe to the doctrine which recognizes him as a mere man. 1. Because he existed long prior to the existence of the first man. His address to his Father just before his passion was, "And now, O Father, glorify thou me with thine own self; with that glory which I had with thee before the world was," John xvii, 5. Man was not created till after the creation of the world, for he was formed of the dust of the ground, (Gen. ii, 7.) He who existed before the materials were created out of which the first man was formed cannot be mere man. 2. Because he is the Maker of all men. (John i, 3.) Whatever was created was created by him, whether it be in heaven or in earth. (Col. i, 16.) But no mere man has created himself; therefore Christ cannot be mere man. 3. Because a mere man is a man by ordinary generation from Adam. Prove that Christ is any thing more than a man by ordinary generation from Adam, and you prove that he is something more than a mere man: and prove that he did come by ordinary generation from Adam, and you disprove his pre-existence, and sink him to a level with the rest of Adam's fallen posterity. Do this, and you strip him of every essential qualification to save sinners, rob the world of every possible hope of salvation through any medium yet revealed, put the palm of triumph into the hands of infidelity, and leave the whole apostate race of Adam, together with their long-boasted Saviour, to perish under the ruins of the fall. I cannot acknowledge him as an angel, 1, because the apostle Paul informs me that "he took not on him the nature of angels, but he took on him the seed of Abraham," Heb. ii, 16. 2. Because God spake to him as he never spake to an angel; "For to which of the angels said he at any time, Thou art my Son, this day have I begotten thee," Heb. i, 5; "But to which of the angels said he at any time, Sit on my right hand, till I make thine enemies thy footstool," Heb.

i, 13. Now, if God has said these things to the Son, and has never said them to an angel, then it follows that the Son is not an angel. And that he has said them to the Son I learn from the second and the hundred and tenth Psalms. I cannot believe him a super-angelic creature, because I cannot believe any thing without evidence ; and I have no evidence that God has ever created any such order of beings : and for me to conclude that God might have made such an order of beings, and, therefore, (because I think Omnipotence *could* have done it,) take it for granted that he *has done it* ; and then say, I will trust the salvation of my soul in the hands of such a creature, appears to me like presuming to make a Saviour in my own imagination. But I confess I doubt my ability to make a saviour that would answer my turn in the trying hour. Neither dare I trust my soul's immortal interest in the hand of an ideal saviour formed by the fruitful imagination of any of my fallen brethren. I cannot receive him as a created god, a god less than the Father ; 1, because God has forbidden me to do so, "Thou shalt have no other gods before me," Exod. xx, 3. Now, if Jehovah has made a god, and sent him into the world, and required me to receive him by faith, on the penalty of damnation, has he not laid me under the necessity of losing my soul for ever, or breaking his holy commandment in order to save it ? 2. Because God has long since promised his church that there never shall be any such god formed. "Ye are my witnesses, saith the Lord, and my servant whom I have chosen, that ye may know and believe in me, and understand that I am he : before me there was no God formed, neither shall there be after me," Isa. xliii, 10. If, therefore, God has created another god, has he not broken his promise to the church ? 3. Because if there be any such god, Jehovah is ignorant of him. "Ye are even my witnesses. Is there a god besides me ? Yea, there is no god ; I know not any," Isa. xliv, 8. Now, for me to acknowledge a god, of whom Jehovah declares himself to be ignorant, appears like setting up my knowledge as superior to Omniscience itself. In a word, the idea of a created deity appears to me a palpable self-contradiction ; for a created being is a creature, at best ; and a creature must be finite ; and a creature-finite god must, in the view of an understanding Christian, be just no god at all. I do most sincerely and devoutly believe in him as very, essential, and eternal God, of the same substance, power, and glory with the Father of eternity.

II. This I believe, 1. Because the works of God are ascribed to him. Moses said, "In the beginning God created the heaven and the earth," Gen. i, 1. John said, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him ; and without him was not any thing made that was made," John i, 1, 2, 3. That John spake this of Christ, is evident from the twelfth verse, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." If the Christ of John was not the God of Moses, Moses and John, two very eminent inspired writers, are found to differ very widely with regard to the true author of the universe. It will not be satisfactory to me to be told that Christ was delegated, by God, to create all things ; because the testimony of God is greater with me than the declaration of any man ; and God utterly disclaims the assistance of any delegated

being in the work of creation. "Thus saith the LORD thy Redeemer, and he that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself," Isa. xlv, 24. "I have made the earth, and created man upon it: even my hands have stretched out the heavens, and all their hosts have I commanded," Isa. xlv, 12. If God has done it alone by himself, if his own hands have performed it, then he has not done it by another whom he hath delegated. The Apostle St. Paul, on the behalf of Jesus Christ, wholly disclaims his having been employed as a delegate by another in the creation of all things. For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, principalities or powers: all things were created by him, and for him: and he was before all things, and by him all things consist, Col. i, 16. If all things were created by him, and for him, then they were not created by him for another; but by him, by the exertion of his own innate and underived omnipotence; and for him as the rightful proprietor of his own work. 2. Because the distinguishing attributes of God belong to him. We have already proved him possessed of omnipotence, unless we believe that a power short of omnipotence could create the universe. In addition to this, he claimed to himself this attribute, when he appeared to John on the Isle of Patmos: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the ALMIGHTY," Rev. i, 8. It is equally certain that he is omniscient; for no wisdom short of that which is infinite could have devised the wondrous plan of creation, could have hung out in empty space so many worlds, or orbs, supported only by the laws given them by their wise and powerful Author, to govern them in the performance of their various revolutions. He proved his omniscience when he sent Peter to draw tribute money from the mouth of a fish. Who but an omniscient being could have known that there would be a fish at the very place where Peter would cast his hook into the sea bearing a piece of money in its mouth, and that *that* fish should be the first to take hold on Peter's hook? His disciples believed him omniscient: "Now are we sure that thou knowest all things," John xvi, 30. How could they believe otherwise when they so frequently heard him tell the scribes and Pharisees the secret movings of their hearts, before their thoughts were expressed by words? They knew also that he had often told them their inward and unuttered thoughts, and reproved them for their private bickerings and disputes among themselves.

His omnipresence is also undeniable. His own testimony is, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man that is in heaven," John iii, 13. There he was, visible upon earth, talking familiarly with Nicodemus, and at the same time claiming to be in heaven. His promise to the church: "Whosoever two or three shall be gathered together in my name, there am I in the midst of them." This promise is to the whole militant church, scattered over the whole earth; and if two or three are met in his name, in thousands of different places at the same time, he is in the midst of each assembly. And at the same time that his presence pervades the different assemblies of his saints below, he fills the mediatorial seat above—he is the joy of angels, and the glory of the heavenly

place. These three distinguishing attributes are infinite attributes, and he who possesses them must be an infinite being. Jesus Christ does possess them, therefore Jesus Christ is infinite. Infinity fills all time and all space, therefore an infinite being must be eternal. Hence it follows that Jesus Christ is the eternal God, for none but God is eternal. 3. He is the object of our hope: "Paul, an apostle of Jesus Christ, by the commandment of God our Saviour and the Lord Jesus Christ, which is our hope," 1 Tim. i, 1. 4. He is the object of our faith: "Believe on the Lord Jesus Christ, and thou shalt be saved," Acts xvi, 31. "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses," Acts xiii, 39. 5. He is the object of our love: "If any man love not our Lord Jesus Christ, let him be anathema maranatha," 1 Cor. xvi, 27. 6. He professed to be one with the Father: "I and my Father are one," John x, 30. 7. He claimed equality with God: "Who, being in the form of God, thought it not robbery to be equal with God," Phil. ii, 6. 8. He professed to be proprietor of all that belongs to God: "And all mine are thine, and thine are mine," John xvii, 10. "And all things that the Father hath are mine," John xvi, 17. 9. He is the proper object of worship: "And again, when he bringeth in the first begotten into the world, he saith, and let all the angels of God worship him," Heb. i, 6. Did God, who has so expressly forbidden idolatry on earth, command it in heaven? It must be so if the first begotten be not very and essential God. But God requireth it of all men to worship the Son; and no man can fulfil the duties of a Christian and withhold worship from the Son of God; "For the Father judgeth no man; but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him," John v, 22, 23. Surely no rational being can suppose he has fulfilled this requirement, while he pretends to pay divine honors to the Father, and worships him as self-existent and independent God, and treats the Son as a mere created and dependent menial. Let every man, therefore, when he enters his closet to pay divine honors to the Father, remember that the Father requireth him to honor the Son, even as he honoreth the Father; and that to withhold it from the Son is withholding it from the Father also. 10. He received worship, and never rebuked those who worshipped him. The wise men of the east worshipped him; see Matt. ii, 11. The lepers worshipped him, Matt. viii, 2; Luke xvii, 16. Stephen worshipped him, and acknowledged his claim to divine adoration with his dying breath, Acts vii, 59, 60. 11. The inspired writers represent him as the supreme, eternal God: "In the year that King Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings: with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried to another, and said, Holy, holy, holy is the LORD of hosts: the whole earth is full of his glory," Isa. vi, 1, 2, 3. Here the prophet had a most wonderful view of the glory of God our Saviour, the Lord Jesus Christ. That the prophet spake this of the Messiah we can have no doubt, when we compare the sixth chapter of Isaiah with John xii, 40, 41. "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel," Isa. vii, 14: compare this

with Matt. i, 23, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which, being interpreted, is, God with us!" "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace," Isa. ix, 6. "Say to them that are of a fearful heart, Be strong, fear not: behold your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing: for in the wilderness shall waters break out, and streams in the desert," Isa. xxxiv, 4, 5, 6. Compare this with Matt. xi, 2, 3, 4, 5: "Now, when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and show John again the things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." This was enough for John. He remembered that there was a promise in the prophecy of Isaiah, that the God of Israel should come with a recompense, to save his people: and that when he should come great and mighty works should be wrought by him. Jesus Christ had come. He professed to be one with the Father—equal with God—and proprietor of all that belonged to God—to have come with a recompense, a sufficient redemption price, even his own soul, body, and blood, to offer as a vicarious sacrifice for sin. And all the mighty works which the prophets foretold should take place, when the God of Israel should come, were performed by him. "He is over all, God blessed for ever. Amen," Rom. ix, 5. "And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory," 1 Tim. iii, 16. The reader will please to observe that God is nominative case to all the verbs in this sentence. "For therefore we both labor and suffer reproach, because we trust in the living God; who is the Saviour of all men, especially of those that believe," 1 Tim. iv, 10. Jehovah hath several times declared himself by the prophet the only Saviour. One instance may serve our turn for the present. "I, even I, am the Lord; and besides me there is no Saviour," Isa. xliii, 11. St. Peter said that Jesus of Nazareth was the only Saviour: "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved," Acts iv, 12. The prophet and the apostle both allege that there is but one Saviour; Isaiah contends that Jehovah is that Saviour; and Peter with equal assurance affirms that Jesus is that Saviour. Now, unless the Jesus of the apostle be the Jehovah of the prophet, one or the other of the inspired witnesses must be wrong; for, to say they are both right would be to suppose two Saviours; that is, if Jesus be not God: but that would go to destroy the testimony of both the witnesses, and leave us in the dark whether there be any Saviour in whom we may trust. These are some of the reasons why I, as did Thomas, receive Christ as my Lord and my God, and render to him the true homage of my heart.

By an examination of the foregoing remarks it will be perceived that in the character of my Redeemer I combine the true essential God with very man—the Father of eternity with a child born of a woman—the strength of Omnipotence with the feebleness of the babe of Bethlehem—the Lord and proprietor of all things in heaven and in earth with the son of the carpenter, complaining that he had not where to lay his head—the God whom angels worship with the suffering victim in the garden, baptized in his own blood and sweat—the glorious Being who only hath immortality with the man upon the cross, on Mount Calvary, who suffered, bled, groaned, and died in the most exquisite agony. And these opposite traits of character I view as essential to constitute the character of a Mediator between God and man. I cannot, nor shall I undertake to, explain the mystery. The facts I find revealed by God himself, in the holy Scriptures, and I believe them; and believing, my soul is happy. And now, reader, let us retire to our closets, and pay our humble and fervent devotions to Almighty God, rendering equal honors to the Father and the Son: and may Heaven hear and answer our prayers, and pour upon us the quickening influences of the Holy Ghost; that, being led into all truth, we may grow in grace and in the knowledge of God; be saved from sin here, and saved with an eternal salvation hereafter. So prays your sincere friend and humble servant in Christ Jesus,

E. WASHBURN.

For the Methodist Magazine and Quarterly Review.

ART. XI.—MAN SAVED THROUGH HUMAN INSTRUMENTALITY.

AN ESSAY.

VARIOUS are the subjects which come within the range of human contemplation. But it is certain there is none of such vital importance as that which relates to the salvation of the soul. If, therefore, among the magnificent plans to which the eternal Mind has given birth for the salvation of man, we can designate one that has been for this purpose adopted with more uniformity than another, we claim, for the execution of such plan, the concentrated energies and exuberant resources of the church of God. The salvation of man is an object of deep solicitude with the hosts of heaven, as his destruction is that of demons in hell. Earth has been the theatre of their action, and has therefore presented a scene of wild commotion since it first felt the shock, and gave "signs of wo that all was lost." To discover the operations of the divine hand controlling these rival powers, and bending them in subservience to the will of the Almighty, has been a subject of intense solicitude in every period of the world. But vain is the stretch of human intellect in its efforts to comprehend the Infinite. From the *development* of his plans alone can we judge of the benevolence of his purposes. Such developments, however, in all their variety of aspect and peculiar features, tend to show that the means of man's ultimate salvation are contemplated in the administration of Providence. If, therefore, in this administration we discover that the Supreme Ruler has called man to act a prominent part, we shall have a lofty object of

faith, a ground of hope, and an inducement to energetic action in carrying forward the religious enterprises of the church. To settle this question the attention of the reader is invited to the following proposition, viz.:

It is in accordance with the divine economy to save man by human instrumentality.

That there have been many instances of angelic interference to rescue particular individuals from untimely death is indeed readily admitted. But such peculiar cases of *personal* deliverance do not by any means affect the general question. In support of our proposition, it may not be irrelevant to advert to the incarnation of the Son of God. He, to save man, assumed his nature, and in it died to atone for sin. For this work he took upon himself the form of a servant, and became very man. The circumstances connected with the preservation of the patriarchal family in Egypt, while famine raged in Canaan, show how man was made instrumental in the salvation of his brethren, and impart to us moral instruction of a most interesting character. Not less striking and appropriate is the argument drawn from the series of miracles wrought through the instrumentality of Moses for the deliverance of God's ancient people. They were groaning under the galling oppressions of a tyrannical monarch. What measures did the Almighty adopt for their relief? Did he cause an earthquake to shake the kingdom and make the tyrant tremble on his throne? Did an armless hand portray his destiny on the wall of his palace? No, he sent Moses, whose ministry was authenticated by numerous manifestations of miraculous power. The burden of his instruction was, "Go speak unto Pharaoh, that he may let my people go." But the mandate was disobeyed till Heaven, by a high hand and outstretched arm, softened the tyrant's heart. In contemplating this exodus from Egypt, the psalmist was overwhelmed with the scenes of grandeur that arose before him. He indulged in the boldest flights of fancy in his description of Jehovah riding forth in his chariot of salvation. Here inanimate nature springs into life. "The waters saw thee, the waters saw thee, and were afraid! The depths also were troubled; the clouds poured out water; the sky sent out a sound; the voice of thy thunder was heard in the heavens; the lightnings lighted the world; the earth trembled and shook." Yet this exhibition of the divine majesty was through human instrumentality; for he adds, "Thou leddest thy people like a flock, *by the hand of Moses and Aaron*," Psa. lxxvii. Take another instance. Immediately after this display of glory we find the people of Israel in the trackless wilderness, agonized with all the apprehensions of prospective death, and because of this they complained against Moses. But at the command of God he smote the flinty rock, and the crystal wave rolled, and life and joy were diffused through the famishing ranks of Israel! The liquid stream forbears to flow, but rises to a wall, and the solid rock suspends its laws, by a stroke of the same rod. But again. In their onward march they approach the flowing of Jordan; the priests who bear the ark of God dip their feet in its brim; the turbid waters roll back; and the redeemed captives march in triumph to the land of promise.

Again: the sacramental hosts of God's elect are marshalled on the field of battle in array against nations-ripe for the vengeance

of Heaven. Now, at the mandate of Joshua, the sun stays his wheel, and the moon darts her silvery beams in silent majesty over the vale of Aijalon, till the shout of triumph tells the victory won.

We remark, farther, that when the knowledge of the true God was communicated to the kingdom of Syria, it was accomplished through the instrumentality of a little captive maid, who had been placed in the family of Naaman, the leprous general. The sympathies of the little captive were roused in behalf of her master. She expressed her artless wish that her master were with the prophet in Samaria, that he might be healed of his leprosy. How true that "the foolishness of God is wiser than men!" At the suggestion of the captive, the general repairs in pomp to the prophet at Samaria. Here God honors a living ministry. But the simple prescription of the prophet gave offence to the leper. He directed him to dip seven times in the Jordan. But he turned away enraged, saying, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" Rebuked by his servants, he returned to the prophet; he obeyed; and his "flesh was restored like the flesh of a little child." Now his bounding heart was moved with pure sentiments of gratitude; and when his offering of silver and garments was refused by the prophet, he desired two mules' load of earth that he might build an altar, and offer sacrifice to God, in the land of Syria. The same is true under the gospel dispensation. Notice the case of Cornelius the centurion. While he fasted and prayed, an angel was sent to tell him that his prayers and alms had come up for a memorial before God. But why not tell him the whole story of redemption? This was not consonant with the divine economy. It was reserved for his fellow-man; and therefore he was directed to send to Joppa for one Simon Peter, who should instruct him in things pertaining to the kingdom of God. "And while *Peter taught them the way of God more perfectly*, the Holy Ghost fell on all that heard the word."

A farther illustration of the subject is found in the case of the eunuch of Ethiopia. He had obtained a copy of the "law and the prophets," and he read it. But, in the absence of a teacher, "the veil was on his heart." It is true, the Spirit that moved the ancient seers was present, and competent to teach; and this process would have been effectual, but a different one was adopted: and hence the Spirit said to Philip, "Go join thyself to the chariot." He obeyed, and while he preached unto the stranger Jesus, as the true Messiah, the veil was taken away, and he believed and was baptized, and went on his way rejoicing in the knowledge of personal salvation. The case of Saul of Tarsus is another instance. On his way to Damascus, on an errand of persecution and blood, he was arrested by the power of God, and overwhelmed by a light exceeding the effulgence of an Asiatic sun; he fell to the ground, and exclaimed, "Who art thou, Lord? What wilt thou have me to do?" This seems to be a case of more than ordinary interest. In the days of the Saviour's incarnation a question of similar import was proposed to him by the rich young man, to whom he gave a direct reply, "Go sell that thou hast," &c. But now after Christ was glorified, and no longer tabernacled among men, he did not answer Saul as he had the young nobleman, but sent him into the city, and directed *Ananias to go and lay his hands on him*, that he might receive the Holy Ghost.

From these facts, and many more that might be named, which are matter of historical record, we think the proposition above stated is clearly sustained.

The language of the whole scheme of Christianity is, "He that believeth shall be saved." But St. Paul very justly asks, "How shall they believe on him of whom they have not heard? and how shall they hear without a preacher?" From this view of the divine plan, but partially executed as yet, we may anticipate success in any religious enterprise which may claim the attention of the church. We say, but partially executed; for certainly if the principles above stated be correct, the want of success in the cause of Christianity is to be attributed, in a very great degree, to the indifference of the church. The heathen were promised to Christ for his inheritance, and the uttermost parts of the earth for his possession. But how is this to be effected? Simply by the method already stated. St. Paul says, "To the intent that unto principalities and powers in heavenly places might be made known by the *church* the manifold wisdom of God." Without any forced construction of this passage, we think it strongly corroborates the views already expressed. It is then through the *church*: "Out of Zion, the perfection of beauty, God will shine." From the present attitude of the church we behold, in delightful perspective, the full execution of this plan of Heaven's own appointment. He that dwelleth between the cherubim is shining forth "to give the light of the knowledge of the glory of God in the face of Jesus Christ." A voice more thrilling than the trump of Judah's holy seers has issued from the most excellent glory, "Awake, O Zion! put on thy strength!" God is raised up out of his holy habitation, and before the silent gaze of all flesh is marching to the actual redemption of the world!

Behold! a whirlwind cometh out of the north, and a great cloud of mercy, and a fire infolding itself, and a brightness about it; connected with this, is the terrible wheel of providence encircling the Spirit of the living God. It sweeps in dreadful majesty, covering the heavens with his glory, and filling the earth with his praise! Before it the mountains of opposition are trembling; the waters of sin are rolling back; the depths of iniquity utter a voice in wild consternation; the sun and moon stand still in their habitation; and every revolution of the mighty chariot wheels of the great God is marked with light, and life, and liberty, and salvation!

Behold he cometh! The clouds are his chariot, illumined by the burning coals at his feet! Floods of light are poured on the dark habitations of man; monuments of his power lift themselves amid the desolated waste; and he that runs may read, "Life and immortality are brought to light by the gospel!" Salvation's banner waves in peaceful triumph over the sepulchral temples of heathen idolatry; the fires of the funeral pile are being quenched in the waters of life; the shriek of despair is hushed in the anthem of praise; and the valley of dry bones begins to teem with life through the vivifying efficacy of a dying Saviour's blood. The bewildered pagan casts his idols to the moles and bats; and, guided by the light of truth, is crying, "Open thou mine eyes to behold wondrous things out of thy law!"

The nineteenth century is the most illustrious epoch of the world's history—an age characterized by the most liberal schemes of bene-

volence. It is distinguished by moral enterprises of such magnificence as shows their origin to be in the Spirit of God. They contemplate nothing short of the complete execution of the plans of Heaven. A voice of thunder has broken on the ear of the church. We behold her "coming up out of the wilderness, fair as the moon, clear as the sun, and terrible as an army with banners." She swells beyond the measure of the chains that burst from around her. She stretches herself to distant regions, and reaches an anxious arm to rescue the millions who fall within the circle of her vision, who have hitherto been left to "live, sicken, die, and sink to hell." The Sun of righteousness is melting away the icy fetters which have closed her avenues, and fast bound her energies. Now a holy flame begins to burn on the altar of every heart. The hoary-headed sire, in deeds of moral daring, is rivalled by the buoyant youth he but yesterday dandled on his knee. The deep tinge of conscious guilt on the cheek of the miserly worldling is rapidly yielding to the more generous aspect which marks the nobler spirit of the Christian philanthropist. The fertilizing stream still rolls on. The rich cast in of their abundance, and the indigent widow contributes her mite, while the smiles of heaven sit undisturbed upon her brow. But a short time since a cloud of portentous aspect darkened the horizon of the church. Her friends looked with gloomy anticipations upon the future. They feared lest the spirit of covetousness, like the gathering strength of Samson, should grasp the pillars of the church, and bury itself beneath her ruins. But the cloud has disappeared; the evil spirit has been rebuked, and fled; the rock has been smitten, and living waters are gushing out to fertilize our spiritual Jerusalem. What though Sanballat and Sabeath rage, the temple of God rises in stately grandeur, and the gathering nations say, "Beautiful for situation is Mount Zion, the joy of the whole earth."

SELIM.

From the Biblical Repertory and Princeton Review for April, 1838.

ART. XII.—GRAPHICS:

A Manual of Drawing and Writing, for the use of Schools and Families. By REMBRANDT PEALE. Second edition, improved. New-York: B. & S. Collins. 1835. pp. 96, 12mo.

THIS is the second edition of a manual, which comes to us recommended by such names as those of Mr. Sully, Professor Morse, Judge Hopkinson, Professor Anthon, Chancellor Kent, Miss Leslie, and the late Dr. Hosack. We are led to notice it as pointing out a path in the field of elementary education somewhat unfrequented, and highly promising. On some points of the system we are not entirely free from doubt; but the manly and liberal tone of the work, and the reputation of the artist from whose pen it proceeds, command our unqualified respect.

On such a subject it is always pleasant to be instructed by a master. To use a favorite expression of Coleridge, Mr. Peale manifestly "writes down upon his subject," and his remarks are merely the overflowings of a full mind. Being an artist almost by inheritance, familiarized

by frequent visits with the great works of Italy, and for many years in the practice of the art, he gives us directions which awaken far more confidence than those of the ordinary guides to the use of the pencil. It is an additional recommendation, that the book is written with terseness and condensation of style, and without a single dash of egotism. It is a small volume of about one hundred pages, well executed as to type and illustrations. The characteristic of the system is the position that drawing and writing are branches of the same imitative art, and that the former is the proper introduction to the latter. The general views of the author may perhaps be best learned from his own words:—

“Writing is nothing else than drawing the forms of letters. Drawing is little more than writing the forms of objects. Every one that can learn to write is capable of learning to draw; and every one should know how to draw, that can find advantage in writing. The two may be taught together without increasing the task of the learner, provided the teacher understands the right method; which is to habituate the hand to move in all directions, and the eye to judge whether the movements be correct. The art of drawing, therefore, requires a knowledge of the forms and proportions of objects, and the practice of marking them on a plane surface, as they might be marked on a glass held between the eye and the objects.

“Writing is chiefly acquired by practice, and executed without thought, becoming so mechanical a habit, by constant repetition, that the writer can seldom form his letters but after one fashion. Those persons, therefore, who are capable of diversifying their writing have learned to draw their letters after different models; and can, with comparative facility, learn to draw the forms of other objects.

“It is worthy of especial remark, that there is no person, however ignorant of drawing, who does not habitually discriminate between the proportions and contours of objects, even in the human countenance, in their most minute variations. This demonstrates the universal accuracy of the eye, and leaves us to conclude that nothing more is required to become draughtsmen than to analyze those objects, to reason upon their proportional differences, to define them by specific rules, and to acquire, by strict manual exercise, a habit of prompt obedience to the will in the imitation of those contours; as all the facility which is necessary and may be attained in drawing, as in writing, depends upon the habits of motion to which the fingers and wrist may be trained by frequent observations and practice.”

In correspondence with these principles, the author proceeds to give a series of studies, directions, and examples, first in drawing, and then in writing. The analysis of forms is simple and pleasing. The pupil begins with the practice of simple lines, straight and curve, regular and irregular, and is taken through sixteen examples of this kind. Special attention is directed to the means of overcoming the difficulty of perpendicular lines, and oblique lines from the left downward, and to what the author well calls “fixing the rule and compass in the eye.” In this, as in every part of this manual, we are agreeably impressed with a marked exemption from that artistical pedantry which would tie down the beginner to the necessity of drawing perfect figures before he advances to practice; a pedantry which deforms many instruction books, and disheartens many learners.

Next comes the transition from drawing to writing. "The regular course of drawing is here suspended, to introduce a system of writing which is essentially founded on that of drawing, and for which the student must be now prepared. To attempt to write before the eye has become critical of the forms, and the hand can obey the judgment, is only to labor against reason, and to fall into bad habits. The teacher of writing endeavors to guard against these by the force of habit, which, in a degree, answers the purpose; but not with the certainty and charm which encourage such as have been prepared by the elements of drawing. It is time enough then to commence writing, which is of so much importance that its attainment is worthy of every effort; but no effort can be so effectual as one which follows a well-grounded study of principles which are the foundation of that as well as so many other arts. Children are usually put to writing too young. They cannot begin to draw too soon. And they should not be permitted to learn to write until they are somewhat prepared for it, which will make it easy and desirable: indeed it is the only rational mode of proceeding, and chiefly advantageous as the eye is taught to judge without hesitation of every kind of line which the hand may be required to execute."

Without the use of figures it would be scarcely possible to render any abstract of this portion intelligible. Let it suffice to express our high admiration of the judicious rules and models here suggested. Especially would we commend the liberality of views with respect to allowable variations in the form and posture of letters, which we have seldom found in teachers of this art. The remainder of the work is occupied with exercises in drawing and writing intermixed. On these we need only remark, that they seem to be exactly such as the system demands, and such as will secure proficiency to those who faithfully use them. There are a few observations of Mr. Peale, on instruction in writing, which express so exactly our own views, that we shall subjoin them in an insulated manner.

"As in drawing, so in writing, it is an error to commence with heavy strokes. Accuracy of form is best attained by light lines; and all the beauties of hairstroke and swell can be afterward studied, and easily grafted upon the true forms. It is enough to conquer one difficulty at a time; nor is it necessary to compel delicate little fingers to strain in the formation of very large letters in copies, the professed object of which is to teach a small current hand, when a medium size is sufficient for their definition.

"It may be remarked, as advantageous in this manual, that the elegances of copperplates have not been employed, which, both in writing and drawing, frequently deter young people from attempting to imitate them. Ruder lessons, given with the pencil or the pen, less perfect though they may be, are more within the reach of ordinary abilities. The object here is to teach correct principles and a good honest practice, a medium common-sense course, which may enable the student afterward to acquire, by self-directed efforts, more varied refinements and elaborate excellences.

"Since the great purpose of writing is to be understood, simplicity of form, with certainty and facility of execution, are more desirable than curious and bewildering flourishes; yet every elegance in the fashions of writing may be ultimately cultivated by those who have a

fancy for such refinements. It appears, therefore, to be of primary importance in seeking the power and advantages of writing, to divest it of all needless incumbrances, to articulate every letter distinctly, —and, as in music, to understand the air before attempting any variations.

“The course which is usually pursued in learning to write, enjoining the absolute necessity, undeviatingly from the first stroke to the last, of giving the exact swell and hair stroke of every letter, greatly retards the progress of the learner, whose first and chief attention should be directed to the forms and proportions of letters. Besides, as every person's experience shows, the regular and alternate succession of hairstroke and swell, which has been acquired with so much labor at the copy-book, is almost entirely incompatible with that facility which the business of life requires; and the rapidity, which is often subsequently practised, is attained by abstaining from the effort to swell, except in a few letters, which serve to give some force and effect to the page. Is it not reasonable, therefore, so to instruct the writer, that he shall have nothing to unlearn? and to obtain the essential use of writing before any attempts be made at the embellishment of it? The style of writing which is taught in large-hand copies is seldom wanted, and may much more easily be learned after the student is able to draw the letters correctly, and write them fluently; which depends less upon the motion of the joints of the fingers and thumb than upon that of the wrist and elbow, with an occasional exception.

“Although facility can be gained only by practice, yet to practise carelessly or incorrectly is to labor in obtaining bad habits. Every repetition of a line or copy should be made with the spirit and resolution to perform it better, or it should not be done at all. It is therefore seldom advisable to write at one sitting more than two or three lines of the same copy. The custom of filling up a page with one dull theme always proves itself to be injurious or useless, when the last lines are worse than the first or second—which is generally the case.”

If to any reader we should appear to be dwelling unduly on a trifling subject, let us make the avowal, that we regard nothing as unimportant which lies among the foundations of all sound education. Before leaving Mr. Peale's little volume we must take occasion to say that his whole manner of delivering his opinions is at once so modest, concise, polished, and original, that we feel persuaded he would do well to let the public hear from him more at length, upon such topics of the arts as might draw forth richer results of his long experience.

It has been usual to rank drawing among the mere *accomplishments* of education; that is, to regard it as an elegant and ornamental art, but altogether supererogatory. It is high time that so gross a misconception should be dislodged from the public mind. Drawing should enter into every plan of education, as being a useful and elementary art. “Writing is nothing else than drawing the forms of letters. Drawing is little more than writing the forms of objects.” The remarks of Pestalozzi are quoted by Mr. Peale, and must carry conviction with them.

“Our artists have no elements of measure; but by long practice they acquire a greater or less degree of precision in seizing and imitating outlines, by which the necessity of measuring is superseded.

Each of them has his own peculiar method of proceeding, which, however, none of them is able to explain. Hence it is, that if he comes to teach others, he leaves his pupils to grope in the dark, even as he did himself, and to acquire, by immense exertion and great perseverance, the same sort of instinctive feeling of proportions. This is the reason why art has remained exclusively in the hands of a few privileged individuals who had talents and leisure sufficient to pursue that circuitous road. And yet the art of drawing ought to be a universal acquirement, for the simple reason, that the faculty for it is universally inherent in the constitution of the human mind. This can, at all events, not be denied by those who admit that every individual born in a civilized country has a claim to instruction in reading and writing. For let it be remembered, that a taste for measuring and drawing is invariably manifesting itself in the child, without any assistance of art, by a spontaneous impulse of nature; whereas the task of learning to read and write is, on account of its toilsomeness, so disagreeable to children, that it requires great art, or great violence, to overcome the aversion to it which they almost generally evince; and that, in many instances, they sustain a greater injury from the means adopted in gaining their attention, and enforcing their application, than can ever be repaired by the advantages accruing to them from the possession of those two mechanical acquirements. In proposing, however, the art of drawing as a general branch of education, it is not to be forgotten that I consider it as a means of leading the child from vague perceptions to clear ideas."

The phrenologists have an organ allotted to the cognizance of *form*. We have all observed the difference of men's apprehensions with regard to figure, and other accidents of visible things, and also the high degree of cultivation which may be given to this power, as in the case of all delicate artizans. The faculty of observation cannot be neglected with impunity, and it should be a chief part of juvenile education to develop and train it. There is no species of discipline which will so effectually do this as the art of drawing. There is a new sense of things communicated by the practice of design. We never so fully learn a figure, as when we contemplate it with a view to reproduce it. This is perpetually taking place in the use of the pencil. Such of us as have not forgotten the impressions of the drawing-school know that after our earliest attempts at regular imitation we were at once drawn to the eager examination of every outline in nature. The exercise is highly important, even without reference to practical utility. Between the man who contemplates nature with the ordinary, indiscriminating gaze, and him who traces and scans the lines and shades of the whole scene, there is almost the same difference as between the clown who sees the characters of the printed pages, and the scholar who recognizes in them letters and words: it is the difference between *looking* and *reading*.

This admits of an exemplification in the case of geography. Time was when geography was taught chiefly by getting sentences by rote out of a book; maps were few and imperfect, and less regarded than the text-book. The state of things is altered, if not wholly, yet in good measure. The map and the globe are considered as the grand source of information. Now, in the study of geography, the learner would be perfect, if he could carry a complete map in his head; and

he is best who approaches most nearly to this. If we were desirous of putting to the test the knowledge of any one as to the geography of Germany, for instance, we should not be content to ask him for the latitude and longitude of Munich, Dresden, Leipsick, and Frankfort ; but we should call upon him to describe with pen or pencil the trapezium formed by these four great cities. In like manner we should cause him to delineate the precise courses of the great rivers, singly and comparatively. He who can do this is so far a geographer : and no one can do this without cultivating just that kind of observation which is educed by the practice of drawing. Hence the use of outline maps, and of black-board exercises in map drawing. The old-fashioned mapping, wherein the girl or boy slavishly copied a given map, is by no means desirable ; the pupil should be in the daily practice of delineating from memory, on a large surface, and in bold outline, every country which he pretends to learn. Why do boys find the geography of *Italy* comparatively easy ? Because it resembles a *boot*. Hence they carry in their mind the inflections of the coast. But if they were accustomed to catch the outline of every country, as drawing forces them to do, they would find a similar assistance in all. In the work before us, Göethe is quoted as saying that " we talk too much, and draw too little," and that " persons who never see attentively, and whose eyes convey but dim images to the mind, never become good observers, and seldom close reasoners." This brought to our mind the descriptive writings of this great poet, and we reflected with pleasure on the means by which he probably improved his wonderful faculty of minute and graphic description. The reader of Göethe's works remembers his scenes, as actually beheld, rather than described. We shall add a passage from his autobiography, which happens to strike us as illustrative of his great nicety and care in this particular. " As I had been accustomed from my youth to look upon every landscape as a picture, I was naturally led to seek some way of fixing in my mind a permanent impression of the momentary view. Interruptions and haste conspired to render necessary a strange method. No sooner had I seized upon an interesting object, and indicated its outline on my paper by the most general touches, than I began to fill up *with words* the details, which time forbade me to represent with the pencil. By this means I gained so intimate a presence with such views, that if afterward I had occasion to introduce the locality in a poem, or a narrative, the whole scene passed before my memory, and stood at my command."* Nothing could more fully point out the sort of observation which is cultivated by the arts of design.

The art of drawing is almost indispensable to a teacher of mathematics or the natural sciences. There is in the university of Paris a celebrated professor of comparative anatomy, who is said to owe much of his popularity to the ease and accuracy with which he executes drawings on the black-board, in gigantic outline. The same facility is in a certain degree important to the student, that he may carry away with him exact copies of the numerous figures which illustrate his course. If space were allowed, we could introduce numerous facts, showing the value of drawing in various branches of British manufacture.

* Göethe's Works, vol. xlviii.

There is one consideration which has been too much overlooked in estimating the value of this art; it is that the introduction of visible illustrations into books is more common than it has ever been in any age of the world; and therefore it is in the same proportion desirable that every author should be able to avail himself of the important auxiliary. The wonderful improvements in wood engraving, and the cheapness of lithography, have united to bring pictorial embellishments within the reach of the poorest readers. We can scarcely regard a man as fully competent to be a traveller, particularly in a new field, who knows nothing of drawing. How different are the impressions and recollections of such a one from those of a Bartlett or a Catherwood! When we consider that our missionaries are penetrating into every region of the earth, and are transmitting to us accounts of foreign and almost undiscovered countries, accounts and narratives superior in fidelity and fulness to any thing the world has had before; coming as they do from veracious and educated men, usually residing in the lands which they describe; we cannot but lament that so few of them should have acquired even the elements of drawing.

In all that has preceded, we have not even touched upon the art of design as one of the fine arts: being desirous to rest our little argument on a safe foundation, from which it could not be pushed by the most resolute or cynical utilitarian.

From the New-York Observer.

ART. XIII.—THE ACROPOLIS AND THE PARTHENON.

THE Acropolis of Athens! It is difficult to conceive the perpetual and vivid interest with which the stranger wanders around its scenery, inhaling, at every step, the air of ancient Athenian glory. Even now it is an object which one would never be wearied with gazing at; and in its perfection it must have been a combination of natural beauty of situation with the highest magnificence of art,—such as would renew the admiration of the mind with every day's examination. Its Propylæa, its Parthenon, and its other temples, in solemn, melancholy ruins, make it an altar of *the past*, magnificent beyond description. How glorious must it have been in the freshness of its early unity, and the unbroken symmetry of all its outlines—a vast white pile of fretted Pentelican marble, with every sculpture in the pediments and friezes of its temples breathing with life, its noble columns perfect in all their ranges, and every line and corner sharply defined in the clear transparent atmosphere! All things were full of beauty; the advance toward it, emerging from the common city, and winding around the base of its crags toward the deep arches of its entrance; the view of its Propylæa in front, a splendid temple for a gateway, with the supporting towers on either side crowned with statues, and the ranges of columns with their fine marble portals admitting the strangers up the access to the tabular summit of the rock; there the sight of the Parthenon, rising in its majesty, and filling the mind like the realized idea of all beauty in architecture; together with the prospects around in every direction of mountain and plain, sea and sky, the city, the harbors, the ships,

the islands, the temples, the monuments, the statues of the gods,—such a combination of objects and associations as the whole world besides could not exhibit, and which must have exerted no small influence in moulding the minds of the Athenians, and maintaining the spirit of their poetry and eloquence.

These objects are all present now to the mind of the beholder, with the additional melancholy interest of ruins and the clustering remembrances of a people of great genius long passed from existence. Walk with me, then, to the Acropolis as it is, and let us enjoy the almost sacred sadness that steals over the mind amid its present piles of shattered magnificence. Passing from the modern city, your path coasts the base of the northern battlement and crags of the citadel, and as you look upward to observe the masonry of its polygonal walls, you notice that portion which was probably rebuilt by Themistocles after the Persian war, with a haste of which Thucydides supposed that he saw the evidences in the foundations of variously shaped stones inserted just as they happened to be brought, and mingled with columns and wrought blocks. From some conspicuous fragments of large Doric columns, Col. Leake supposes that Themistocles made use of the remains of the old Hecatompedum, or Temple of Minerva, which the Persians burned. In the crags of the rocks we observe several caves or grottoes, and climbing up to that which we pass beneath the north-western corner of the citadel, we find it filled with niches and grooves cut in the surface of the stone for tablets and votive offerings. It was a grotto sacred to Pan; and almost every part of the mountain, as well as the temples with which it was covered, seems to have been thus consecrated to some favorite deity. A little past the north-western corner is an exterior gateway, probably erected by the Greek chief Odysseus in fortifying the Acropolis against the Turks, the side column of which seems to have been the architrave of some sacred building in ancient times, containing a long inscription, still legible, and translated by Mr. Wordsworth as follows: "I deliver to the infernal gods this chapel to guard; to Pluto, and to Demeter, and Proserpine, and the Furies, and to all the infernal gods: if any one shall deface this chapel, or mutilate it, or remove any thing from it, either by himself or by any other, to that man may not the land be passable, nor the sea navigable. He shall be extirpated utterly; he shall make trial of all evils; of ague, and fever, and quartan ague, and leprosy; and as many other ills and sufferings as befall men, may they befall that man who dareth to remove aught from this chapel." It is a commination which might be rendered worthily by the curse of Kehama. A few steps farther in this ascent, and Mars' hill rises near us, just on our right, with a valley intervening, which is now partially sown with wheat. The harbor of the Piræus, with the sea and the coast of the Morea, here begins to be visible. The front western wall of the Acropolis, before which we now stand, looks directly toward the port of the Piræus. Entering now the deep massive arched way which forms the only access to the citadel, we see beneath us on our right the remains of the Theatre of Herodes. Passing another dilapidated gateway, and presenting our passport or permit at the door of the cell of the keeper, a precaution that, if it had been adopted at a much earlier period, would have saved the ruins of the Parthenon from many a pilferer,

we are conducted to the innermost gateway, through which, amid broken pillars and pedestals lying in heaps around us, we pass upward directly in front of the grand ranges of columns which constitute the centre of the Propylæa. A square marble tower, formerly crowned with an equestrian statue, rises on the north, and opposite, on the south, the Temple of "Victory without wings" is still visible, having been recently disinterred from the rubbish, and restored almost completely to its ancient proportions.

Here let us step back a little nearer to the brink of the massive western walls of the citadel, and from this point you will think it scarcely possible to conceive a design of purer majesty in architecture than the remaining splendors of the Propylæa offer to the view. A huge square tower, erected by the Turks, at the southern wing, encumbers and disfigures the harmony of the picture, but originally it must have been a pile of surpassing magnificence and beauty. By quoting a part of Col. Leake's accurate description of the plan and execution of this work under the administration of Pericles, you will have a better idea of the whole than I can otherwise convey: "The western end of the Acropolis," says this writer, "which furnished the only access to the summit of the hill, presented a breadth of only 168 feet—an opening so narrow that it appeared practicable to the artists of Pericles to fill up the space with a single building, which, in serving the main purpose of a gateway, should contribute at once to fortify and adorn the citadel. This work, the greatest production of civil architecture in Athens, which equalled the Parthenon in felicity of execution, and surpassed it in boldness and originality of design, was begun 437 years before Christ, and completed in five years. Of the 168 feet which formed the natural entrance to the Acropolis, 58 were left near the centre for the great artificial entrance, and the remainder was closed by two wings which projected 32 feet in front of the grand colonnade of the entrance. The entire building, like others of the same kind, received the name of Propylæa from its forming a vestibule to the five gates or doors by which the citadel was entered. The wall in which these doors were pierced was thrown back about 50 feet from the front of the artificial opening of the hill, which was itself thrown back a few feet behind the natural entrance." The whole structure was entirely of Pentelican marble. There were six fluted Doric columns in front, each five feet in diameter, and 29 feet high. Behind this was a vestibule 43 feet deep, with six Doric columns on each side. Marble beams 22 feet long covered the side aisles. This vestibule leads to the five doors of the Propylæa, and through these you pass into the inner eastern portico, with its Doric colonnade.

"Here, above all places at Athens," says Mr. Wordsworth, "the mind of the traveler enjoys an exquisite pleasure. It seems as if this portal had been spared in order that our imagination might send through it, as through a triumphal arch, all the glories of Athenian antiquity in visible parade. In our visions of that spectacle we would unseal the long Panathenaic frieze of Phidias representing that spectacle, from its place on the marble walls of the Parthenon, in order that, endued with ideal life, it might move through this splendid avenue as it originally did of old. It was this particular point in the localities of Athens, which was most admired by the Athenians themselves; nor is this surprising. Let us conceive such

a restitution of this fabric as its surviving fragments will suggest ; let us imagine it restored to its pristine beauty ; let it rise once more in the full dignity of its youthful stature ; let all the architectural decorations be fresh and perfect, let their moulding be again brilliant with their glowing tints of red and blue, let the coffer of its soffits be again spangled with stars, and the marble antæ be fringed over as they were once with their delicate embroidery of ivy leaf ; let it be in such a lovely day as the present day of November ; and then let the bronze valves of these five gates of the Propylæa be suddenly flung open, and all the splendors of the interior of the Acropolis burst at once upon the view !

“ But ye shall see ! for the opening doors I hear of the Propylæa !
Shout, shout aloud of the view which appears of the old time-honor'd Athenæ,
Wondrous in sight and famous in song, where the noble Demus abideth.”

ARISTOPHANES, Eg. 1326.

But let us pass upward through this splendid portal to the grand interior object of interest on the Acropolis, the Parthenon in ruins. A little more than one hundred years ago this perfect temple stood almost entire. The Turks, who possessed the citadel, kept their powder magazine within its chambers ; and the Venetians, under Morosini, on the evening of the 20th of September, 1687, destroyed by a bomb, in five minutes, what time, and genius, and history, and poetry, had consecrated, and what time, and ignorance, and barbarism, and decay, had spared for thousands of years. And it might have stood for thousands of years longer, for its destruction was effected by none of the common agents of nature in her work of decay, but by elements which were not even known when the fabric was erected. The middle portion of the temple was entirely destroyed by the explosion ; but the eastern and western portions, with their fronts, remain, though the cupidity of civilized spoilers has stripped them of their sculptured metopes, friezes, and pediments. The British Museum has been enriched at the expense of the dead body of Greece ; and a sentiment of deep indignation burns in the mind at the contemplation of these ruins. It seemed to me, while gazing upon them, and thinking with what sort of feelings a man could fix his scaling ladders, and point the levers of his workmen to pry up and wrench off the exquisite sculptures with which the temple was adorned, that the land pirates, who strip the corpses cast ashore from shipwreck, show scarce a deeper insensibility to the sentiments of kindness and decency.

In part of the space of that portion of the Parthenon which was blown down by the explosion, a clumsy Turkish mosque was afterward erected upon its marble pavement, and still remains, a barbarian deformity, between the eastern and western portions of the temple, surrounded by huge piles of columns, cornices, and blocks of marble ; a great quantity of fragments of statues and sculptures have been collected from the ruins, and arranged within it as a sort of museum. In spite of every injury, the beauty of the temple as it still stands is wonderful ; and the pleasure of gazing upon its majestic columns, and upon the lovely scenery on every side, from amid its shattered piles, is very great. In this temple, as well as in that of Theseus and Jupiter Olympus, and also in the columns of the Propylæa, a singular effect of earthquakes is visible, showing at

once the force of the shocks and the solidity of fabrics which could have been thus moved by them, and yet so little injured. The enormous grooved marble blocks in the pillars are not unfrequently wrenched around, notwithstanding the prodigious superincumbent weight, in such a manner that the corner of the groove in one lies directly in a line with the hollow or curve in the next. This is observable sometimes in the very middle of a column 60 feet high, and could have been produced by no other cause but the shock of an earthquake. Many excavations have been made amid the rubbish of the Acropolis, and will probably be continued as long as there is prospect of any new discoveries. It is made a question among the literati of the modern city, whether any attempt ought to be made to restore the Parthenon with the fragments that lie in such immense piles around it; the preponderating opinion seems to be, that in its present situation it is an object of greater beauty and interest than it ever could possess by any attempted restitution of the fabric. If the exquisite fragments of art pilfered from it could be snatched back from the spoilers, and replaced in their original beauty, then, indeed, the effort would be desirable; but it would be difficult by any means to increase its power over the imagination as a spectacle of decaying grandeur, and a memorial of past ages.

There are other remains upon the Acropolis, which I have not noticed, especially the Erechtheum, northward from the Parthenon, including in its fabric a temple to Pandrosas, and another to Minerva Polias. The beautiful Caryatides, or images of virgins, which support the roof on one wing instead of columns, have been recently discovered and set up again in their original position, and the farther renewal of the temple is gradually going forward. Here in ancient times were the trident of Neptune and the sacred olive tree of Minerva. Erechtheus was believed to have been buried here, and hence the name.

The interest of our visits amid the ruins of the ancient city is strangely mingled with the spectacle of its modern houses, confusedly rising from heaps of rubbish, and the aspect of its modern population in their shops and market places. The prospects of the future are pleasingly colored by the missionary efforts still but just commenced, and the schools in successful prosecution. Many thoughts occupy the mind in a day's excursion amid such scenes of classical, social, and religious interest, all mingled together, and borrowing increased vividness from each other. In a visit to Mrs. Hill's schools we were deeply interested with the various departments, from the infant school upward. Many of her scholars have been redeemed from poverty and degradation, especially some of the young ladies beneath her own roof, and exhibit already the power of a refined education in moulding the mind, the feelings, and even the form into beauty.

Truly yours,

G. B. C.

Athens, December, 1837.

From the Western Christian Advocate and Journal.

ART. XIV.—LECTURES ON THE INSPIRATION OF THE SCRIPTURES.

BY LEONARD WOODS, D.D.

THE above is the title of a work published at Andover, in 1828. Dr. Woods is professor of Christian theology in the Theological Seminary at Andover, and these lectures form a regular course delivered to the members of that institution. They are what they profess to be—the fruit of much thought, and contain the most serious and deliberate views of the church to which he sustains the relation of an authorized teacher of theology. I do not wish to arrogate to myself the office of reviewer, but simply desire to call the attention of my brethren in the ministry to a work which, in my humble opinion, forms a desideratum in theology, and which has been greatly needed in this country, inasmuch as there are many teachers of religion who deny the doctrine of the plenary inspiration of the Holy Scriptures.

The plan pursued by our author is pretty much the same as that found in systems of Christian theology, (Watson's particularly;) but the subject is carried out to a much greater length than could be expected in a work embracing the evidences, doctrines, morals, and institutions of Christianity, and therefore commends itself to the careful perusal of every student of theology. In the introduction of this work, after stating the intimate connection the subject has with the great controversy in Christian countries at the present day, the author adds, "On the particular views we entertain of the inspiration of the Scriptures, must depend our views of the Christian religion; and every thing which pertains to the doctrines and precepts, to the belief and practice thereof, will be colored by these particular views. As soon as we discover the sense of an inspired book, we are bound to yield to it our cordial assent; not because we could make out that sense by the use or exercise of our own unaided reason, but simply on the authority of God. The moment men leave this high position, *that the Scriptures are divinely inspired*, they cease to have an infallible standard for their faith, and are thrown back upon human ignorance as their guide. Not regarding the Bible as the word of God, they feel at liberty to doubt or deny any of its decisions, and the most they will do will be, to use it as they do other books, to assist them in forming a religion for themselves. This subject is likely, before long, to form the dividing line between those who adhere to the doctrines of our forefathers and those who renounce them.

The first lecture is divided into eight parts. After showing the mode of reasoning proper to be used in this subject, two questions are propounded:—First, Can the inspiration of those who wrote the Scriptures be proved from the miracles which they performed? Second, Can the divine inspiration of those who wrote the Bible be proved from the excellence of what it contains? To the first question the author gives an affirmative decision, alleging that miracles prove the commission of those who are sent to declare doctrines which God only could teach them; and the nature of their commission proves the necessity of divine inspiration. The second question

in which the proof in the affirmative of divine inspiration is urged from the sublimity, the purity, the harmony, and the efficacy of the Scriptures, is rendered inconclusive. The same is said of the arguments drawn from the character of the writers, and the care of divine Providence in the preservation of the sacred book; nevertheless these are indispensable to our belief of the doctrine, and, in connection with other things, very satisfactory evidence of its truth.

He next notices mistakes which ought to be avoided, and cautions which are necessary to be observed in the examination of the subject of inspiration. He says we are not to suppose that we can exactly understand the *manner* in which the mind of man is affected by inspiration of God, or how *any man knows he is under infallible divine guidance*, and his words or declarations clothed with divine authority. In the next place, we are not to assume that the influence of inspiration upon the writers of Scripture *was confined to the revelation of new truths*. Again: it is no objection against the inspiration of the Scriptures, that *they were written in a language completely human, and that they exhibit all the varieties in the mode of writing which are common in other works*. He also adds, "It is not to be admitted, as an argument against the doctrine of inspiration, understood even in the highest sense, that in writing the Scriptures the sacred penmen evidently made use of their own faculties; that the Scriptures contain many things which in themselves are of little or no consequence; or that the real and full meaning of some passages was not known at the time they were written, or even that they remain unknown to the present time; or that instances of incorrectness in the present copies of the Scriptures cannot be brought as an objection against the inspiration of the writers; or that instances of apparent disagreement among different writers of the sacred volume, and of apparent contradictions in the same writers, form no valid objection against their inspiration."

The above is a synopsis of the first lecture in the work; and although it is a very meager one, it will at least show that these lectures on inspiration would be a valuable acquisition to the library of any student of theology. There is an appendix attached to the book, in which the author enters more critically into the subject of inspiration, and in which he gives the views of several German professors.

W. P. S.

ART. XV.—THE HAWAIIAN SPECTATOR:

Conducted by an Association of Gentlemen. January, 1838. Honolulu, Island of Oahu, Sandwich Islands. Printed by Edwin O. Hall, for the Proprietors. 8vo. Pp. 112.

WONDERFUL! a respectable quarterly, in the English language, issuing from a cluster of islands unknown to the civilized world until 1778, and then only known in connection with blood and massacre—islands where, until 1819, infanticide, human sacrifices, and idolatry in its most debasing forms, reigned uncontrolled! What is it that has wrought the astonishing change which we now witness; driven the ten thousand idols to the moles and the bats; dotted the islands with churches and schools; elevated women from slavery to companionship; introduced the press, that mighty engine of civi-

lization and freedom ; caused the Sabbath to be respected, intemperance to be abhorred, and licentiousness in a great measure to disappear—what is it, in short, that has made the Sandwich Islands a peaceful and happy abode, instead of being a chaos of abominations? What but the religion of the despised Nazarene, promulgated by a few missionaries! It is even so. And here we have before us a Sandwich Island periodical, which would do honor to any country in Christendom, whether we regard its contents or the style of execution.

The contributors, and subjects treated of, in this number, are as follows:—1. Introductory observations, by P. A. Brinsmade, Honolulu. 2. A sketch of the Marquesian character, by Richard Armstrong, of Wailuku, Island of Maui. 3. Marquesian and Hawaiian dialects compared, by W. P. Alexander, Waioi, Island of Kauai. 4. The Oahu Charity School, by John Diell, Honolulu. 5. Female Education at the Sandwich Islands, by J. S. Green, Wailuku, Island of Maui. 6. Account of the alleged attempt of the Russians to take possession of the Island of Kauai, by Samuel Whitney, Waimea, Kauai. 7. Decrease of population, by Artemas Bishop, Ewa, Island of Oahu. 8. Sketches of Kauai, by J. J. Jarves, Boston, Mass. 9. Correspondence and reports on the condition of the unevangelized, by R. Tinker, Honolulu. 10. Notice of the remarkable phenomena in the tides at the Sandwich Islands on the 7th November, 1837, by T. Charles Hyde Rooke, Honolulu. Then follow a table of meteorological observations, and a shipping list. Six out of the ten contributors to this number are American missionaries; one is an American merchant residing at the Sandwich Islands; and one is a seamen's chaplain, Mr. Diell, employed by the American Seamen's Friend Society. Success to the undertaking, and to the great objects which it is designed to promote. The agents for the work in this city, if we mistake not, are Wm. Robinson & Co., successors to Leavitt, Lord & Co. Price \$3 per annum.

ART. XVI.—MISCELLANEOUS PUBLICATIONS.

Dr. Fisk's Travels in Europe.

This work was announced in our April number as forthcoming. It has since been issued, and, as we understand, widely circulated. It is to be had of the publishers, Harper & Brothers, Cliff-st., New-York; of the Book Agents, T. Mason & G. Lane, at the Methodist Book Room, 200 Mulberry-st., New-York; or of the Book Agents, J. F. Wright & L. Swormstedt, at Cincinnati. The work exceeds the size promised in the prospectus by a hundred pages, is handsomely executed, and contains a number of fine engravings.

It was not our object in taking this brief notice of the work before us to enter into a discussion of its merits. Justice to the writer and the public would forbid our attempting such a task without more time than we have at this moment to bestow upon the subject. We may venture to say, however, that the work will fully meet the expectation of subscribers and the public generally.

Lafayette's Legacy to the American People.

We learn from the preface of the American editor of "The Memoirs of General Lafayette," now on the eve of appearing, that it was the desire of the lamented general that these "Memoirs" of his life should be considered as his legacy to the American people—his last expression of regard. There is, perhaps, no department in literature more intrinsically valuable and interesting than autobiography, especially when it develops, as in the present instance, the career of one whose whole life was one continued expression of philanthropy and patriotism—one of the most splendid, perhaps, that is to be found on the pages of the world's history. The very mention of the name of Lafayette must still continue to excite in the breast of every true lover of his country the liveliest emotions of grateful regard; and we doubt not the perusal of these posthumous memoirs will awaken afresh every latent feeling of interest and enthusiasm with which the recollection of his splendid services, and his noble self-denial in behalf of the cause of liberty, have ever been cherished.—*Boston Galaxy.*

[The following items are copied from the American Biblical Repository, for January last.]

SELECT LITERARY AND MISCELLANEOUS INTELLIGENCE.

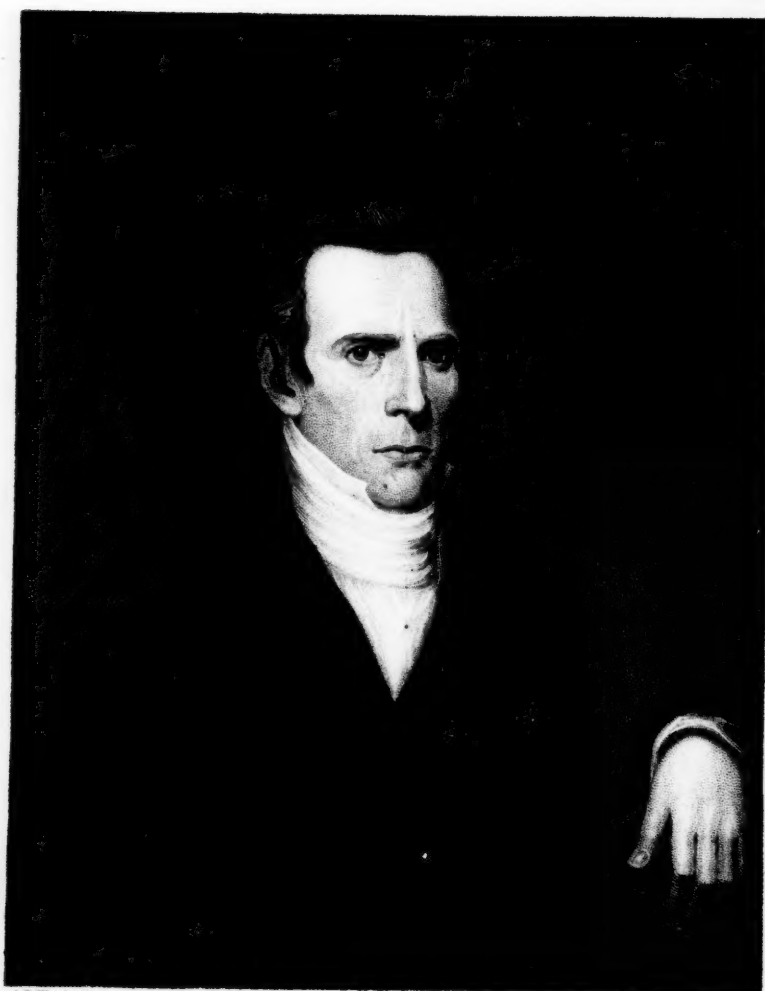
We have received the first sheets of Prof. Bush's Exposition of the books of Joshua and Judges. His main object is to afford facilities for the correct understanding of the sacred text—to aid the student of the Bible to ascertain with exactness the genuine sense of the original. Though the general aspect of the book is critical, yet practical remarks have been inserted to such an extent as to adapt it happily to popular use. One of the excellences of the author's commentaries on the Scriptures is, that he grapples with the really difficult passages, instead of adroitly passing them over, as some commentators do, with a cursory practical remark. We are glad to learn that it is Prof. Bush's purpose to go over all the historical books of the Old Testament on the same plan. The book of Genesis is already in a considerable state of forwardness.

The first part of Prof. Nordheimer's Critical Grammar of the Hebrew Language has come to hand. It is printed at New-Haven by B. L. Hamlen, and apparently with great accuracy. The paper is good, and the whole appearance is neat and prepossessing. The work will be completed in two volumes, of about 300 pages each. The first volume (the first part of which, of 120 pages, is now published) will contain the whole of the Grammar as far as the Syntax; the second will contain the Syntax and a grammatical analysis of select portions of the Scriptures, of progressive difficulty, including those portions usually read in the principal institutions of this country. The whole will be published in the course of the present year. The price of the two volumes will probably be about \$6.

Persia.

We have just received the following items of information from Mr. Perkins, of Ooroomiah:—"You inquire respecting European

travelers now in these regions. I know of but few. Mon. Auchet Eloy, a French botanist, recently traveled through Persia and the adjacent regions. He had gathered a large and very valuable collection of botanical specimens, and had reached Constantinople on his return; but in that city of conflagrations his lodgings took fire, and his collection of plants and flowers—the fruits of almost endless toil—were all consumed in the flames. I think he will repeat his botanic excursions in these regions, as I believe it was his intention to publish. Mr. William Hamilton, a young English gentleman, has recently traveled in Asia Minor, and, I believe, to some extent, also, in Mesopotamia. He is a very able young man, and it is understood that he will publish the result of his travels. James Brant, Esq., his Britannic majesty's consul at Erzroom, has traveled extensively in Asia Minor, and an interesting article from his pen, on the regions over which he has traveled, together with a map of the same, recently appeared in a periodical magazine of the Royal Geographical Society, published at London. I was kindly entertained by Mr. Brant, during my late visit at Erzroom, and he mentioned to me his intention of soon making a tour into Kûrdistân, as the result of which he will doubtless be able to give to Christendom important information respecting regions which have never yet been visited by a European. The English embassy in this country are at present doing little of a literary nature. Its members are too fully occupied in political matters to allow them the necessary time. Mr. M'Neill, the ambassador, is a man of very high literary standing. Many interesting and able articles from him have, within a few years, appeared in Blackwood's Magazine. All the articles on Persia that have been published in that work are from his pen. The lithographic press which was formerly at Tabreez is now at Teherân, employed in publishing a periodical newspaper, under the auspices of the king. This is the first newspaper ever published in Persia. Four numbers have been issued; and though it is a small thing in itself, it is a day-star of glory for the civil regeneration of this country. It is edited by a Persian Meerza, who was once ambassador to England, who speaks the English language, and is ardently desirous to see the light and civilization of Europe introduced into Persia. And as this light rolls in, how important is it that the gospel should come with it, and give it the right direction! We have nothing new respecting Mount Ararat. On my late journey to Erzroom, I again passed along its base; and I never felt so strong a desire to ascend it as in this instance. The earliness of the season, however, forbade the attempt. The snow extended down, at that time, (May,) almost to its base. But I have no doubt that it may be ascended, on the north-west side, which is by far the least steep, with the aid of proper facilities and preparations, and at the right season of the year. In August and September the snow covers not more than one-third of the mountain. The region west and south-west of Ararat presents striking indications of having felt the effects of former volcanic action. For a distance of fifteen or twenty miles the surface of the ground is almost entirely covered with stones, each weighing from five to ten or fifteen pounds, which give indubitable evidence of having been in a state of partial fusion."



A. D. Wattles Jr.

Harbison Sc.

REV. J. M. W. WATKINS,

of the Pittsburgh Conference.

Published by T. Mason & Co. Lane, 200 Mulberry St. N. Y.

